

Journal

OF THE

PROCEEDINGS

OF THE

Twelfth Annual Convention

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF NORTH CAROLINA,

HOLDEN IN

ST. JOHN'S CHURCH, FAYETTEVILLE,

*On Thursday, May 22d, Friday May 23d, Saturday May 24th, and
Monday May 26th,*

1828.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

• 1828.

LIST OF ATTENDING MEMBERS.

CLERGY.

The Rt. Rev. J. S. RAVENSCROFT, D. D. Bishop of the Diocess, and Rector of St. John's Church, Williamsborough.
 The Rev. JOHN AVERY, Rector of St. Paul's Church, Edenton.
 Rev. C. P. ELLIOTT, Rector of Christ's Church, Raleigh.
 Rev. G. W. FREEMAN, Rector of St. Peter's Church, Washington.
 Rev. W. M. GREEN, Rector of St. Matthew's Church, Hillsborough.
 Rev. T. S. W. MOTT, Rector of St. James's Church, Wilmington.
 Rev. P. B. WILEY, Rector of St. John's Church, Fayetteville.
 The Rev. Messrs. E. BRAINERD, of Warrenton, J. B. BUXTON, of Elizabeth City, R. J. MILLER of Burke county, and THOMAS WRIGHT of Salisbury, clerical members of this Convention, were not present at its sessions.

The Diocess consists of the Bishop, seven Priests and 4 Deacons.

LAITY.—DELEGATES.

John C. Taylor, St. John's Church, Williamsborough.

Robert H. Smith, St. Paul's Church, Edenton.

George E. Badger,

Gavin Hogg,

Leonidas Polk,

} Christ's Church, Raleigh.

Eli Hoyt, St. Peter's Church, Washington.

— *John H. Norment*, St. Matthew's Church, Hillsborough.

Wm. E. Anderson, St. Mary's Chapel, Orange county.

Doct. A. J. De Rosset,

James S. Green,

William C. Lord,

Maurice Waddell,

Doct. T. N. Cameron,

Hon. Robt. Strange,

John Huske,

John W. Wright,

James W. Bryan, Christ's Church, Newbern.

Richard Barbour, Christ's Church, Rowan county

} St. James's Church, Wilmington.

} St. John's Church, Fayetteville.

JOURNAL.

FAYETTEVILLE, NORTH CAROLINA,
Thursday, May 22d, 1828.

THIS being the day appointed for the meeting of the Convention, the Members thereof assembled in St. John's Church, for the purpose of organizing: the Right Rev. JOHN S. RAVENSCROFT, D. D., acting as President, and JOHN W. WRIGHT, Esquire, as Secretary, *pro tempore*.

The list of the Clergy was called over, and the following were found to be present.

The Rev. JOHN AVERY, Rector of St. Paul's Church, Edenton.

THOMAS S. W. MOTT, Rector of St. James's Church, Wilmington.

GEORGE W. FREEMAN, Rector of St. Peter's Church, Washington.

PHILIP B. WILEY, Rector of St. John's Church, Fayetteville.

On motion, Mr. EDWARD L. WINSLOW, of Fayetteville, was elected Secretary to the Convention.

The Rev. Mr. FREEMAN, Dr. T. N. CAMERON, and Mr. ELI HOYT, are appointed a Committee to examine the testimonials of Lay Delegates to the Convention, and report thereon.

The Rev. Messrs. AVERY and GREEN, of the Clergy, Dr. THOMAS N. CAMERON, Messrs. JOHN C. TAYLOR and JAMES W. BRYAN, of the Laity, were appointed a Committee on the State of the Church.

On motion, the appointment of the Committee of Finance was deferred until Friday.

After which the Convention adjourned for Divine Service.

Morning Service was performed by the Rev. W. M. GREEN, and a Sermon preached by the Right Rev. Bishop, from Luke, 8th chapter, 18th verse.

The Committee, to whom was referred the testimonials of Lay Delegates, report the following Churches to be represented, and the following Delegates elected, viz:

Hon. Robert Strange,
Doctor T. N. Cameron,
John Huske,
John W. Wright,

} St. John's Church, Fayetteville.

Dr. A. J. De Rossett,
William C. Lord,
James S. Green,
Maurice Waddell,

} St. James's Church, Wilmington.

Gen. Durant Hatch,
James W. Bryan, } Christ's Church, Newbern.
Moses Jarvis,
John C. Taylor, } St. John's Church, Williamsborough.
William F. Hamilton,
Robert H. Smith, St. Paul's Church, Edenton.
Luke Barbour, Christ's Church, Rowan.
Eli Hoyt, St. Peter's Church, Washington.
John H. Norment, St. Matthew's Church, Hillsborough.
William E. Anderson, St. Mary's Chapel, Orange.

Of whom the following appeared, and took their seats:

<i>Robert Strange,</i>	<i>R. H. Smith,</i>
<i>T. N. Cameron,</i>	<i>J. C. Taylor,</i>
<i>John Huske,</i>	<i>Richard Barbour,</i>
<i>John W. Wright,</i>	<i>J. W. Bryan,</i>
<i>A. J. De Rossett,</i>	<i>Eli Hoyt,</i>
<i>W. C. Lord,</i>	<i>John H. Norment,</i>
<i>James S. Green,</i>	<i>W. E. Anderson.</i>

The Rev. Charles P. Elliott, having accepted a pastoral charge in this Diocese, was, on motion of the Rev. Mr. Avery, admitted to a seat and vote in this Convention.

On motion of the Rev. Mr. Freeman, the Convention stands adjourned to Friday, 9 o'clock A. M.

At night, Divine Service was performed by the Rev. Mr. Mott, and a Sermon preached by the Rev. Mr. Elliott. from Isaiah, 65th chapter, 17th verse.

FRIDAY MORNING, MAY 23

The Convention met pursuant to adjournment, and was opened with prayer by the Rev. Mr. Freeman.

The Minutes of yesterday were read, and approved.

Maurice Waddell, Esq. a Delegate from St. James's Church, Wilmington, appeared, and, on motion of Dr. A. J. De Rossett, was admitted a member of the Convention.

George E. Badger, Esq. presented the certificate of delegation from Christ's Church, Raleigh, and the following named therein as Delegates appeared and were admitted members of the Convention: Messrs. George E. Badger, Gavin Hogg, and Leonidas Polk.

The Right Rev. Bishop then read his Annual Address, as follows:

My Brethren of this Convention:

Through the Divine mercy and goodness, we are permitted again to assemble in Council, for the advancement of the Redeemer's Kingdom, in that portion of the Lord's vineyard more especially committed to our care and cultivation. It is a high and responsible trust, my brethren, and will therefore, I hope, be entered upon with a corresponding sense of its importance, and its various duties fulfilled with an eye single to his glory, who hath distinguished us, by imparting

the Revelation of the mystery of God in Christ, for the salvation of the human race, and by calling us to the glorious hope which springs from the full and complete atonement of his most precious blood, and from the quickening power of His triumphant resurrection from the dead, who, "by the grace of God, tasted death for every man."

Encouraged by this ample and unrestricted provision of the love of God our Saviour, for a rebellious world; individuals and communities are warranted to put forth those exertions, and to forward those plans, and to enact those wise regulations, which experience, and a knowledge of the religious condition of those whom they represent, and of the community in general, shew to be expedient, but otherwise, could only be considered as presumptuous intrusions into the operations of a system of supreme rule, connected with moral obligation, yet incomprehensible by the faculties of the creatures, who are its subjects—irreconcilable with endeavor at spiritual improvement—and therefore to be passively submitted to, as the act of uncontrollable power—with the heart-sinking assurance, nevertheless, that its consequences involve the happiness or the misery of eternity, to every child of Adam. But as we "have not so learned Christ," I trust, my Brethren, we can proceed to fulfil the duties of this annual assemblage with a cheerful confidence, that the blessing of God Almighty will give effect to our sincere endeavors to promote his glory, by disseminating the knowledge of his revealed will, to all within our reach, and by enforcing the obligations of his pure and undefiled Religion upon a race of fallen, but redeemed sinners.

That you may with the greater readiness and despatch, perform what is thus required of you, it is made my duty to lay before you such a view of the state of the Church in this Diocess, as my annual visit to its different congregations enables me to present, together with such other information as may assist your endeavours to promote its peace and prosperity. This I shall now proceed to communicate, avoiding the minute detail heretofore used, as tending needlessly to swell the Journal, and increase the expense of printing.

My course of visits for the summer commenced on the 10th of July, and embraced the congregations of Calvary Church, Wadesborough, St. Luke's Church, Salisbury, Christ's Church, Rowan, and St. Andrew's Church, Burke county, with the members of each of which congregations I remained from four to five days, in every case including Sunday, performing the usual public services, and mixing therewith such private admonition and exhortation, as the communication of their spiritual condition called for. The holy communion was regularly administered on each Lord's Day; and I have reason to be satisfied with the devout deportment of the communicants, and with the general attention of the members to the services of the Church. In each congregation I was assisted by their respective Pastors; and at St. Andrew's, by the additional services of the Rev. Mr. Wright, who accompanied me on that part of my tour of duty.

In the estimate I have been enabled to make from personal observation, of the religious condition of this section of the Diocess, there is reason to be thankful, that nothing has been observed or communicated, calculated to impair confidence in the sincerity of their Christian profession, who are recognized as communicants of the Church. But there

is equal ground to regret, that with a few bright exceptions, that growth in grace, and advancement in the Christian life, which is the most satisfactory evidence of a true faith, is not as visible among them as might reasonably be expected. Nor would it be safe to state, that any material improvement in this respect has taken place, since my last annual visit.

Among the friends and supporters of the Church, who are not communicants, I have been gratified to perceive an increased attention to the subject of religion, manifested by a more constant and serious attendance upon the services of the Church, and by inquiries in conversation, which shew that the thoughts are so occupied with the subject, as to give the promise, through God's gracious blessing, of their entire surrender of themselves to the influence of divine grace.

With the usual services at Christ's Church, Rowan, was connected, on this visit, the consecration of the new building erected by the congregation for the service of Almighty God, as an Episcopal Church, which was duly performed on Sunday the 29th July, in the presence of a large concourse of people, the customary deed being executed by the members of the Vestry on the day previous. In the performance of this office, I was assisted by the Rev. Mr. Miller, and the Rev. Mr. Green, in addition to the regular Pastor of the Congregation, the Rev. Mr. Wright. The building is of framed work—60 feet by 40—plain, but convenient, and adds much to the comfort of this large body of worshippers, the second, in number of communicants, in the Diocese.

In the course of this visitation, I have baptised two adults, and five infants—confirmed eight persons—consecrated one Church—administered the Lord's Supper to one hundred and thirty-six communicants, including those yet to be mentioned—and catechised the children belonging to the congregations of Calvary and Christ's Church, who did credit to their instructors.

During my progress from one appointment to the next, and on my return home, I have officiated thrice. First, at Capt. Mills's, in Iredell county, where I preached and administered the holy communion to 16 persons, assisted by the Rev. Mr. Miller. This appointment was for the accommodation of Mrs. Mills, whose infirmities disable her from attending at Christ's Church, the distance being too great. Next, at a School House near the head of the Yadkin River, in the neighborhood of Col. Davenport and Gen. Lenoir, in the county of Wilkes, where the service was performed by the Rev. Mr. Wright, and a Sermon preached by myself to a small but attentive collection of the neighboring people. And again, at a Meeting House in the vicinity of Mocksville, in Rowan county, where divine service was again performed by the Rev. Mr. Wright, and I preached to an attentive, though not numerous, congregation.

Having here taken leave of the Rev. Mr. Wright, who was obliged to return to his charge in Salisbury, I embraced the opportunity, which the short distance from the place rendered favorable, to visit the sister Church of the Moravian Brethren, at Salem. To this I was induced by the desire to obtain information, from personal observation, and by the wish to manifest that regard for a body of Christian confessors, Episcopally derived and constituted, which Brethren of the same Family owe

to each other. These motives were frankly stated to their chief Pastor, Bishop Benaide, with the Presbyters and Deacons present, and the wish expressed, that as we were the only Episcopal Protestant Churches in the State, indeed in the United States, such Christian intercourse might be established between us, as was calculated to extend Christian fellowship, and every way consistent with independence, as distinct Ecclesiastical Bodies. This declaration was favorably received by the Bishop and his Clergy, and every attention shewed me, consistent with the extra services of a centenary commemoration of some remarkable event in their history.

I was much pleased with the neatness, simplicity, and uniformity of attire, and with the order and decorum, extending even to the children, which was exhibited by a very large congregation, and with which all the services were conducted; most favourably impressed with the fervent solemnity of manner and animated fluency of address, which marked the delivery of the Bishop's sermon on the occasion; and I have only to regret, that my ignorance of the German language, precluded the edification which, I doubt not, it contained. At the conclusion of the night service, we took leave of each other, with expressions of Christian regard, and with the desire on my part, of a more intimate acquaintance as Christian brethren.

My attention was next directed to the Northern border of the Diocess, comprising the congregations of Emmanuel Church, Warrenton, St. John's Church, Williamsborough, and of the Chapel, built by Mr. Cameron, in the eastern part of Orange county. I accordingly left Raleigh the last week in September, and to these congregations, and to as many of the individual members as my time would permit, the customary services were performed, the sacraments administered, and Christian counsel and exhortation supplied.

The public ordinances were as well attended as on former occasions; and in the Warrenton congregation, the administration of the Lord's Supper was rendered peculiarly affecting, by the circumstance, that the appointment was requested at this particular time, to meet the desire of the most numerous and influential family belonging to the Church in that place, for the last time, to unite with their brethren in that Holy Ordinance, previous to their removal to the western country.

The consecration, also, of the new Chapel in Orange county, above mentioned, of which notice was given, served to draw out a larger collection of people than would otherwise have attended. The necessary deeds, therefore, being previously executed, the building, now neatly finished, was duly consecrated to the service of Almighty God, for the use of the members of the Protestant Episcopal Church, by the name of Salem Chapel, on Sunday the 7th day of October last. On this occasion, I was assisted by the Rev. Mr. Wright of Salisbury, and by the Rev. Mr. Green, the Pastor of the Congregation.

As respects the religious improvement of the congregations, and the increase of the Church, in this quarter of the Diocess, but little that is favorable can be presented to your notice. In Warrenton and in Williamsborough, they have been deprived of regular services, since the decease of their former Pastor in October 1826. And though the few

members that are now left (in Warrenton entirely females) continue faithful, and unshaken in their attachment to the Church, they feel that their hope of being again supplied with the ordinances of God's house, is far distant, if not entirely cut off; and have learnt to apply to themselves the lamentation of the Prophet over Jerusalem, that "the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers."

In the congregation at Williamsborough, the prospect is not so dark. There is more ability, and with the ability, more disposition to make the effort to support a Clergyman, either singly, or in connection with another congregation; but their endeavors to procure one, have hitherto proved unsuccessful.

At Salem Chapel, the services are supplied once a month, by the Rev. Mr. Green, to a small congregation, consisting chiefly of Mr. Cameron's own family; to the coloured portion of which, which is very numerous, he is laudably desirous to impart the knowledge and influence of divine truth, and for that purpose, he gives them the privilege of receiving instruction from the Rev. Mr. Green, adapted to their capacity, on the Saturday previous to the regular day of his attendance for public worship.

During this visitation I have baptised one adult, administered the Lord's Supper to 68 communicants, consecrated one place of public worship, and examined the children of Mr. Cameron's family, on a portion of Scripture given them as an exercise by their Teacher, on which they acquitted themselves much to my satisfaction.

The season having arrived, when the resolution of the last Convention, relative to the Episcopal Fund, could be carried into effect, and the necessary arrangements being made with Mr. Hawks, the Agent of the Convention, and notices forwarded to the different congregations, I left Raleigh on the 31st October, and visited in succession the congregations in Fayetteville, Wilmington, Newbern, Greenville, Trinity Chapel, Washington, Bath, St. John's, Durham's Creek, Edenton, and Elizabeth City; in all of which the usual services were performed, with the assistance of the respective Pastors, and, after his Ordination, which took place in Christ's Church, Newbern, on Sunday the 18th of November, with that of the Rev. Mr. Hawks.

My private intercourse with the members of these different congregations, during this visitation, confirms very favorably the impression made by their devout and orderly attendance on the public ordinances, of their attachment to the Church, and of the influence of those pure and practical doctrines, which are exhibited in her different devotional offices, and inculcated from her pulpits. This influence, I have reason to believe, is advancing, if not rapidly, yet surely, in this section of the Diocese, where predilection for the Church of their fathers, though decayed, and dormant, from obvious causes, is not extinguished. And though some of the particular congregations remain nearly stationary in point of numbers, others, and those the more recent ones, present a gradual increase. This increase is derived, under the divine blessing, from extended knowledge and consideration of what the Church really is intended to subserve in the economy of grace, by the express appointment of Almighty God; it therefore presents encouragement to persevere in

spreading the knowledge of our primitive and distinctive doctrines and principles more widely among the people.

The communicants maintain, without known reproach, their professed subjection to the gospel; and in their visible deportment I have chiefly to desire, and I do desire it most vehemently, and inculcate it most earnestly, that a more decided separation from the fashionable vanities and unprofitable extravagancies of the non-professing part of the community, should mark their own deportment, and that of their families. This, I am grieved to say it, yet in faithfulness I must say it, is matter of just reproach to us, especially in our commercial towns; and operates with great effect against us, not only in general opinion, but in actually undermining religious principle, and in ultimately consigning those, who thus strive to serve two masters, to the miserable delusion, of "the form of Godliness, without the power thereof." From these considerations, and from their personal attachment to myself, (certainly a very inferior, yet an allowable motive,) of which, during this entire visitation, I have received proofs which put my gratitude and devotion to their best interests to the blush—I would fondly hope, that this truly unscriptural, oppressive, and every way ruinous accommodation with what we have all solemnly renounced, will be put away from us, as a people professing Godliness, and thereby deliver ourselves from a senseless and sinful thralldom to a tyrant custom—which brings leanness and death upon the soul, disease upon the body, poverty upon the circumstances, and crime upon the community.

At Trinity Chapel, Beaufort county, application being made for the consecration of the building, as the best mode, in the opinion of the vestry, to put a stop to the efforts of other denominations to have it thrown open for their accommodation—and the necessary deeds being executed—that service was performed, with the assistance of the Rev. Mr. Freeman, of St. Peter's Church, Washington, and the Chapel solemnly consecrated to the service of Almighty God, as an Episcopal House of Worship, on Thursday the 22d of November.

At Elizabeth City also, the new Church erected in that place being so far finished as to accommodate the congregation, advantage was taken of this opportunity, to dedicate it to its proper use. The customary deed therefore being duly executed, the consecration of this neat and commodious building to the service of Almighty God, as an Episcopal Church, by the name of Christ's Church, Elizabeth City, was regularly performed on Sunday the 9th of December; in which service I was assisted by the Rev. Mr. Avery, the Rev. Mr. Wiley, the Pastor of the Church, and the Rev. Mr. Hawks. The consecration of a Church being an unusual thing, attracted a larger number of people than the building could contain; and connected as it was, with the ordination of the Rev. Mr. Buxton, who was on that day admitted to the holy order of Deacons, presented a very impressive spectacle to those who witnessed it.

In those places where we have as yet no fixed congregations, but where I have officiated heretofore, and during this visitation, very considerable encouragement is presented to our labors. Along the northern line of the Diocese, from Edenton westward, we have many friends, the descendants of Episcopal families, who would hail with gladness the revival of the Church, where, in former days, there were flourishing

congregations, now scattered and peeled away; and where there are yet many buildings standing, some of them in decent repair, and the exclusive property of the Episcopal Church, but now, and long, silent to the responses of her Liturgy. In the town of Windsor, in Bertie, in Scotland Neck, and in the town of Halifax, in particular, which were visited on this occasion, and in all of which I preached and baptised, we have already an interest which deserves to be cherished, and which promises well to reward whatever exertions we may be able to put forth. This is the true field for our missionary labour to be expended on; and could we succeed in obtaining suitable Missionaries, the deserted Temples would speedily be filled, and the voice of praise be again heard in their long silent courts.

In the course of this visitation I have baptised 1 adult and 21 children—confirmed 14 persons—administered the Lord's Supper to 292 communicants, and consecrated 2 places of public worship.

It was the original plan, to continue our journey to the western part of the Diocese without intermission. But from the circumstance, that several influential friends and members of the Church, in the lower country, were necessarily absent, attending the meeting of the Legislature, it was advised to alter the arrangement, in order to give the agent an opportunity of applying to them, and at the same time enable me to spend the approaching festival of Christmas with my congregation. From Halifax accordingly I returned to Raleigh, accompanied by the Agent, where we arrived on the 18th December.

Immediately after Christmas, the course of his further operations was arranged with the Rev. Mr. Hawks, and time being allowed for the notices to reach the different congregations, I left Raleigh on the 10th of January, much indisposed, and in very inclement weather; Mr. Hawks declining to accompany me, being likewise indisposed, but promising to meet me in Orange. He accordingly met me in Hillsborough on the 18th, but, his indisposition continuing, and the state of the weather still very unfavorable, he here declined any further prosecution of his agency. This necessarily created some embarrassment in my proceedings; but as the notices were given, and no means to recall them, there being just time allowed to travel from place to place, I considered it, upon the whole, more to the interest of a future application to these congregations, should the Convention see fit to authorise it, to proceed on my journey.

Commencing with St. John's Church, Williamsborough, I visited on this occasion, the congregations of Salem and St. Mary's Chapels, Orange county; St. Matthew's Church, Hillsborough; Christ's Church, Rowan; St. Luke's Church, Salisbury, St. Paul's Chapel, Milton; and Emmanuel Church, Warrenton; in all of which Divine Service was performed, Sermons preached, and the ordinances of religion administered in the greater number, but from the continued unfavorable state of the weather, to comparatively small congregations. Ten persons, however, were confirmed, and the Lord's Supper administered to ninety-seven communicants.

No change in the condition of the congregations which were visited during the Summer, requiring notice, presented itself. A difficulty was felt, at the period of this visit, as to the ability of St. Luke's Church,

Salisbury, and Christ's Church, Rowan, to continue the stipulated salary to their Pastor, under the present pecuniary pressure, which threatened the loss of his valuable services to them, and to the Diocess. This difficulty, however, was happily surmounted for the present, by a new arrangement of the mode of contribution, and by most praiseworthy self denial on the part of the Rev. Mr. Wright, their Pastor. On this always delicate subject to a clergyman, the respective Vestries listened to my representations with attention; and the hope is entertained, that a more close consideration of the serious detriment it will be to all their prospects of religious advancement, and the complete sacrifice it will occasion of the sums expended in erecting their respective places of worship, (that in Salisbury being a spacious and handsome brick building, then covered in, and now nearly finished,) together with a more correct and enlarged view of the bounden duty of all Christian people, to provide for the support of religion through its Ministers, will keep the two congregations united, and their present Pastor occupied with, and useful and comfortable in his present charge.

Of the congregations which were not visited in the Summer, that of St. Matthew's Church, Hillsborough, presents a favorable aspect, from additions made to the number of communicants on the present visit, and in the promise of future increase, from the pains taken in training the younger members of the Church in the way they should go. While that of St. Mary's Chapel, in the vicinity, presents a striking lesson of the injury which is sure to follow the neglect of this duty; the younger branches of the old and most established Episcopal families, having wandered off into other folds, or declined altogether from the profession and practice of religion, have left that congregation little more than the name. The services, nevertheless, are regularly performed there once a month to the few who remain, but, as I am given to understand, without much prospect of increase.

The remote situation of St. Paul's Chapel, Milton, from any other Episcopal congregation—their real inability to support a Clergyman, and the consequent privation of any but occasional services, under which they labour, have not hitherto been able to shake their attachment to the Church. This, with the affectionate regard manifested towards myself, makes that little flock the object of much, though as yet of unavailing solicitude. The Rev. Mr. Green having the disposal of the fifth Sundays in the year, applies them to the edification of this congregation.

Having thus laid before you, the course of my official labours during the past Conventional year, it remains that I notice such other particulars connected with the Diocess, as are considered necessary for this body to be informed of, to enable them to fulfil their duty to their constituents.

The Ordinations during the year have been four—of the Rev. Mr. George W. Freeman, to the holy office of Priests, in Christ's Church, Newbern, on Sunday the 20th May, during the sitting of the Convention. Of the Rev. Mr. James H. Otey, also to the holy order of Priests, on Sunday the 17th June, in St. Matthew's Church, Hillsborough, on testimonials from Christ's Church, Nashville, in the State of Tennessee, which were approved by the Standing Committee of this Diocess, and on a title from the said congregation, in compliance with the 13th

Canon of the General Convention. Of Mr. Francis L. Hawks, a candidate for orders in this Diocese, who was admitted to the holy order of Deacons, in Christ's Church, Newbern, on Sunday the 18th November. Of Mr. Jarvis B. Buxton, also a candidate for Orders in this Diocese, who was admitted to the holy order of Deacons, in Christ's Church, Elizabeth City, on Sunday the 9th December.

The four following buildings have been consecrated to the service of Almighty God, the three first of which are newly erected, viz: Christ's Church, Rowan; Christ's Church, Elizabeth City; Salem Chapel, Orange; and Trinity Chapel, Beaufort County.

The following Clergymen have removed from the Diocese, for reasons approved of by me.

The Rev. Mr. Henry M. Mason, to the Diocese of Connecticut. The Rev. Mr. Adam Empie, to the Diocese of Virginia—being called to the Presidency of the College of William and Mary in that State. The Rev. Richard S. Mason, to the Diocese of Pennsylvania. And the Rev. Mr. Francis L. Hawks to the Diocese of Connecticut.

The Rev. Thomas S. W. Mott has removed into the Diocese, with letters dimissory from the Bishop of the Eastern Diocese, the Rt. Rev. Alexander V. Griswold, D. D., and is now in charge of St. James's Church, Wilmington.

The Rev. Philip B. Wiley has removed from his charge of Christ's Church, Elizabeth City, to that of St. John's Church, Fayetteville.

The Rev. Jarvis B. Buxton has accepted the charge resigned by the Rev. Mr. Wiley, and I have found it necessary to resign the charge of Christ's Church, Raleigh, and to accept that of St. John's Church, Williamsborough. There is consequently but one additional vacancy to those previously existing, viz: the congregation of Christ's Church, Newbern, which it is hoped the zeal and ability of that people will speedily supply. And I have the satisfaction to be informed, that the congregation in Raleigh have already secured the services of a Clergyman.

On the removal of the Rev. Henry M. Mason from St. John's Church, Fayetteville, I commissioned Mr. Robert Strange, Mr. John W. Wright, and Mr. Charles T. Haigh, to act as Lay Readers therein, on the request of the congregation. And on the removal of the Rev. Mr. Empie from St. James's Church, Wilmington, Dr. A. J. De Rossett, Mr. Jas. S. Green, and Mr. William C. Lord, were in like manner appointed to that office, by request of the congregation.

There is but one candidate for orders, at present in the Diocese.

With respect to those subjects in which this Diocese is interested in common with all the others, there occurs to my recollection but one, which requires to be noticed. That is, the propositions submitted by the General Convention to the several State Conventions, on the subject of the Liturgy. These were laid before the last Convention, and printed with the Journal, for general information; with the understanding, that the proper time for the discussion of the question, would be the Convention of 1829. This, I still think, will be the proper course; and the subject is now brought forward, in order to guard against the possible inadvertence of determining upon all the propositions by the view taken of any one of them;—a case considered very possible, from the preponderance, in general estimation, of the discretion proposed to be

allowed in the use of the prescribed form of Morning and Evening Prayer. I would therefore take leave, in this way, to remind this body, and through them the members of the Church, that there are three distinct propositions submitted. One is the discretion above mentioned—another is, a similar discretion, as to the use of the proposed substitute for the existing preface, and first Collect, in the office of Confirmation—and the third is, the amendment of the phraseology of the Rubric at the end of the Communion office, so as to remove alleged ambiguity, and thereby enforce the regular performance of the ante-Communion service. As either of these propositions may be adopted or rejected, independent of the others, they should therefore be considered and acted upon, according to the views entertained of their several effects upon the welfare of the Church. And as the alarm has already been sounded, in an anonymous publication, that the proposed substitutes in the office of Confirmation, cover the design “to impose new doctrines upon the Church, and heavy burthens on the consciences of her members,” it behoves us to give the subject the most serious investigation. Whether the consequences denounced, do really flow from the source to which they are attributed, may very justly be questioned, but there ought to be no question as to the intention of the Right Reverend proposer. Though myself opposed, from the beginning, to all the propositions but the last, and aware, from experience, that the principle of conciliation, on which the whole proceeding was constructed, was hopeless in effect; and warning my brethren who were in favor of it, that it would minister occasion for contention, rather than for agreement, I yet feel constrained to declare my full conviction, that no other motive was present, than a sincere desire to accommodate—to promote peace and harmony within, and remove objection without, the pale of the Church. Let them be considered, then, on their merits as affecting the welfare of the Church, neither deluded or deterred by the ebullitions of that baleful party spirit, which throws so deep a gloom over the otherwise happy condition, and favorable prospects, of the general Church.

The sudden and violent death of Dr. Kemp, the late Bishop of Maryland, by the overturning of a stage coach, may not, perhaps, be considered of such general interest, as to call for formal notice from me. Yet in the removal of a tried and faithful guardian of the rights and interests of the Church, and an able defender of her pure and primitive principles, all Churchmen must feel so much interest, I presume, as to permit the regard entertained for his public and private worth, by a friend and brother, to be in this manner recorded.

It now remains to suggest to your consideration, such measures as I think are called for, by the present circumstances and future interests of the Diocese.

Judging it of importance, that the deeds of dedication and surrender, on which the Episcopal places of worship in this Diocese have been consecrated to their particular use, should be carefully preserved, I would propose to this Convention to provide for their safe keeping. At present, they are left, I believe, in the hands of the persons who have made the conveyance, or with the Clergyman, and are thus in danger of being lost, or of being diverted from their proper use, as evidences of title. The Secretary of the Convention, could we have a permanent one, not

a member of this body, would be the proper depository of all our records. I therefore submit the propriety of endeavoring to make such an arrangement.

From the exhibition of the state of the Diocess, there is abundant cause, I think, for an increased sense of gratitude and thankfulness to Almighty God, for the continuance of so much of his favor to our unworthiness; for it must also be evident, that notwithstanding the gradual increase of our places of public worship, and of the professing members and communicants in the Church, there is not such an increase of vital piety, generally, as a sincere and earnest use of the means of grace, for the space of another year, ought to manifest. This is what I long to see, my dear brethren, what I labor to inculcate, and what I pray that I may be favored with, as the highest gratification, whether I be permitted to continue, or be removed from you.

But no resolution of this body can produce this blessed effect; though all their councils should be directed to it as the end to be attained. It must be the fruit of individual resolution, in humble dependence on Divine grace, to amend our ways—and of sincere and prayerful endeavor, to “walk worthy of our high calling,” “considering the end of our faith, even the salvation of our souls.” If we come short of this, it will be worse than in vain, that we have built and consecrated Churches, and employed Ministers, and heard Sermons, and consulted for the advancement of our Zion, “making a fair show in the flesh.” Advantages unimproved, will the more deeply condemn us.

Let me therefore recommend, above all, the cultivation of personal religion, in a more earnest study and meditation of the word of life—a more frequent acquaintance with your closets, for private prayer—a deeper repentance, and truer amendment of the life, by self denial, and separation from the world. Be not afraid, my brethren, of being thought singular. The person who has not the courage to be singular, that is, to be separate from the deportment of the non-professing and ungodly around him, is not worthy of Christ, and cannot obtain the unspeakable benefit of his precious blood shedding. As the world declines from God, and gives itself up more and more to the ruler of its darkness, no matter how decently this may be done—let not the Christian follow. Let him be still more singular, more separate, drawing nearer and nearer to God, wrapping himself up, in the love, and the power, and the mercy of God, in Christ Jesus, as the only safeguard against its alluring but destructive deceits. Thus shall “the work of faith be fulfilled with power,” “and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

In conclusion, permit me to advert for a moment to the subject of the Episcopate.

The liberality of the friends of the Church has put it in your power, within an assignable limit, to secure the support of your Bishop, independent of Parochial charge. This, in my judgment, and according to my experience, is indispensable to an effective superintendence of this Diocess, small as it is in point of numbers—whatever may be the case in any other.

Give me leave therefore to recommend, that your views be directed exclusively to the attainment of this object, by the annual accumulation

of the proceeds of the fund, until it reaches an amount, the interest of which will be adequate to the independent and respectable support of your Diocesan.

With respect to myself—if I may be allowed to allude to such a subject—my wish is, that no regard for my personal accommodation may be allowed to interfere with such an arrangement. Indeed, a little reflection will shew, that nothing really efficient can now be done, without throwing back what I consider your main object, to a very remote distance. Before the whole of the new subscription will be available, the probability is very strong that I shall be removed from you. Every year has given its warning to my decaying body—and this last the loudest. I therefore think and speak upon the subject, apart from any interest but that of the Diocess, and earnestly recommend, that you fix your attention, rather on the ultimate, than on the immediate application of the Fund. Some doubt may perhaps be entertained, as to the willingness of the congregations to continue the assessment, when possessed of a Fund producing an equal amount. But when they are informed, as they will be by the Journal, that this course is pursued in order to produce the real and lasting welfare of the Diocess, in the efficiency of the Episcopate, it will secure, I trust, a cheerful acquiescence in the continuance of the assessment for my salary. And while I am able to serve a parish, in addition to the duties of the Diocess—and a parish shall be willing to receive my broken services—I am content to make up what is necessary to my support, in this way. And when this shall fail, or age or infirmity forbid its continuance—my confidence is strong in the gracious providence of my Heavenly Master, and in that affectionate regard, to the exercise of which, I am so deep a debtor to my Diocess.

I now commit you to His guidance, from whom alone, “all holy desires, all good counsels, and all just works do proceed.”

Referred to the Committee on the State of the Church.

The Parochial Reports were then called for, and presented, as follows:

CHRIST'S CHURCH, RALEIGH.

Baptisms,	-	-	-	-	3 infants.
Communicants,	-	-	-	-	16
Catechumens,	-	-	-	-	18
Families composing the congregation,	-	-	-	-	19

There have been no deaths this year.

No perceptible change in the condition of this congregation has taken place, up to the time of my leaving it in March last. The attendance of the members upon the public services has been regular, and their deportment orderly and devout. No addition to the number of communicants has taken place during the past year; but there is the satisfaction to know, that several have become impressed with a more serious sense of this obligation upon all who desire to obtain the benefit of Christ's death, and are earnestly engaged in preparing to surrender themselves to the Lord. That there has been no falling away, is considered to be a cause of great thankfulness, under the peculiar temptations to which

the members of that congregation are exposed, and the very interrupted, and consequently inefficient, services, with which they have hitherto been supplied. Great satisfaction was derived from the interest manifested by the young persons composing the Catechetical class, and from the rapid progress several of them were making in the knowledge of the first principles of the doctrine of Christ.

JNO. S. RAVENSCROFT, *Pastor.*

ST. JOHN'S CHURCH, WILLIAMSBOROUGH.

Baptism,	-	-	-	-	1 infant.
Communicants,	-	-	-	-	15
Families composing the congregation,	-	-	-	-	13

Having so recently taken charge of this congregation, I can only report generally, that nothing unfavorable to their Christian standing, has been perceived. There are some bright examples of Christian conversation among the communicants, and their constancy, under an almost entire privation of Ministerial services for upwards of a year, with the exertions made by so small a number to maintain a Clergyman, give the best assurance of their attachment to the Church.

As the members reside at various distances from the Church, from one to ten miles, regular attendance is frequently interrupted, as to some, but the orderly and devout deportment exhibited, testify that the fear of God is before their eyes.

JNO. S. RAVENSCROFT, *Pastor.*

ST. JAMES'S CHURCH, WILMINGTON.

Rev. Thomas S. W. Mott, Rector.

Baptisms,	-	-	-	-	53
Marriages,	-	-	-	-	6
Deaths,	-	-	-	-	8
Communicants,	-	-	-	-	134

This parish continues to flourish. Its present situation is much the same as when left by its late esteemed Rector, the Rev. Mr. Empe. There are, however, some hopeful appearances of a growing seriousness and attention to religion. During the past year four of the communicants have died; one has left the State; two have withdrawn; and five have been added, leaving the number above specified. Last Autumn five were confirmed. There is also a Sabbath School, consisting of about 90 scholars and catechumens, most of whom are children.

This parish, besides making up its full quota to the Contingent Fund, and Episcopate, has contributed thirty-six dollars and fifty cents to the Missionary Society. The Episcopal Working Association of Wilmington has also contributed fifteen dollars to the same, which, together with Dr. De Rosset's annual subscription of two dollars, amounts in all to fifty-three dollars and fifty cents.

ST. JOHN'S CHURCH, FAYETTEVILLE.

Rev. Philip B. Wiley, Minister.

Baptisms, (infants.)	-	-	-	-	9
Confirmed by the Bishop, in March,	-	-	-	-	1
Communicants,	-	-	-	-	50
Burials,	-	-	-	-	2

The Minister of this Church entered upon the duties thereof in January last. Since that time he has laboured but partially, and very inefficiently, in consequence of debility produced by long and continued indisposition. Yet he trusts his labours have not been *entirely* unprofitable. A Sunday School Society has been organized and united to the "General Union;" and it promises to be sufficient for the necessary purposes of the Sunday School; which now numbers about 80 scholars, most of whom regularly receive instruction in the Catechism. The number of communicants is much less than was reported at the last Convention. This is owing to some error in that report, the increase being greater than the decrease. There have been seven added, while only two have died, and one has withdrawn. On the whole, there is reason to indulge the pleasing hope, that under much of discouragement, the number of the congregation is increasing, and that the professors of Godliness are "pressing towards the mark for the prize of their high calling of God in Christ Jesus."

Collected for the Episcopate of 1827-28,	-	-	-	\$110
And for the Contingent Fund,	-	-	-	25

ST. PAUL'S CHURCH, EDENTON.

Rev. John Avery, Rector.

Baptisms—adult,	-	-	-	-	1
children,	-	-	-	-	11
In Windsor,	-	-	-	-	1—13
Communicants,	-	-	-	-	32
Burials,	-	-	-	-	4
Marriages,	-	-	-	-	5

This congregation has been somewhat diminished in number, by death, removal, and other circumstances, during the year. In other respects, its situation is improved. A Sunday School has been established on the plan of the Sunday School Union of the Church, which numbers about 50 scholars, and is in a flourishing state. A Working Society for pious uses has been instituted by the Ladies of the congregation, and has the prospect of being conducive to the interests of the Church. The Rector of this Church, and the Rev. Mr. Buxton, perform occasional services at the village of Hartford, in Perquimons county. A few individuals have associated themselves together, and are desirous of being instructed in the doctrines of the Church. The permanency of this little flock, and its increase, must depend on the reception of the Gospel into their hearts, and the exhibition of it in their lives.

CHRIST'S CHURCH, ELIZABETH CITY.

Rev. Jarvis B. Buxton, Deacon.

Communicants,	-	-	-	-	12
Baptisms—adult,	.	-	-	-	6
infant,	-	-	-	-	20—26
Burials,	-	-	-	-	3

It is believed that a spirit of serious inquiry pervades the Congregation, and an increasing disposition to maintain good works. A Sunday School connected with this Church has been organized, where about 60 children are taught to remember their Creator. Arrangements are making to associate this School with the Church Union.

Parochial Report of the Rev. W. M. Green.

ST. MATTHEW'S CHURCH, HILLSBOROUGH.

Baptisms,	-	-	-	3 infants.
Confirmations,	-	-	-	2
Marriage,	-	-	-	1
Deaths,	-	-	-	2 infants.
Communicants,	-	-	-	26—2 added—1 removed.

Lay reading has been well attended.

The Sunday School of this congregation has lately been remodelled upon the plan recommended by the Committee of our Sunday School Union, and their books and method of instruction have been adopted. The Rector of this Church hopes for much good from this School, as it is under the tuition of able and pious teachers, and as the books and system of instruction are now altogether such as we have long wished them to be. The number of teachers is 7—scholars 44.

The Rector's Bible Class has doubled its number since the last report, and continues attentive. This exercise, it is hoped, has not been without profit to both teacher and scholar.

The Ladies' Working Society have continued during the last year to ply their needles diligently in the service of the Church. From the profits of their industry a sufficient sum has been raised to defray the expense of erecting a tower to our Church.

The catechumens of the congregation are regularly examined on the afternoon of the third Sunday in each month, and continue more and more to recommend the zeal and fidelity with which they are trained, in the Sunday School.

Although the numerical increase of this congregation, since the last Convention, has been small, yet the Rector still flatters himself that the cause of the Church in this quarter is on the advance.

ST. MARY'S, ORANGE COUNTY.

Communicants,	-	16—1 died—1 removed.
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It is matter of deep regret to the Rector of this congregation, to be compelled to state its unimproved condition. The services of the

Sabbath have not been well attended during the last year; and none have been added to its altar. But with the help of God it is still hoped that another year's careful culture may make it a less unfruitful portion of the vineyard.

SALEM CHAPEL, ORANGE COUNTY.

This is a congregation consisting mostly of the family of Judge Cameron, to which I minister on the second Saturday and Sunday of each month. The communicants at this place are included in the report of St. Mary's congregation.

The building in which we meet for worship at this place, was consecrated in October last, under the name of Salem Chapel. It is neat and commodious in its construction, and has been erected by the pious liberality of the individual just mentioned.

I have performed the marriage ceremony, and baptised two infants, in Granville county since the last Convention.

Milton has been visited as heretofore on the fifth Sunday of every third month.

Baptisms at this place,	-	-	-	6 children.
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Marriage,	-	-	-	1
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It is truly desirable that this congregation should obtain the services of a Missionary. They deserve to be remembered in our deliberations, for the unshaken attachment with which they cling to the Church, in the midst of many trials and privations.

W. M. GREEN.

ST. PETER'S CHURCH, WASHINGTON.

Rev. Geo. W. Freeman, Rector.

Burials,	-	-	-	-	9
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Marriage,	-	-	-	-	1
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Baptisms,	-	-	-	-	22 children.
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Confirmations,	-	-	-	-	2
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Communicants,	-	-	-	-	42
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Since the last report of the late lamented Rector, two have died, six have removed, and ten have been added to the communion.

The Sunday School attached to this congregation is in a prosperous condition. It is diligently and perseveringly conducted by a competent number of Superintendents and Teachers, and contains 56 scholars, about two-thirds of which are examined and catechised by the Rector, twice a month. A Sunday School Society, auxiliary to the "Protestant Episcopal Sunday School Union," having been lately instituted, the School is beginning to be furnished with the books published, and to be conducted on the plan recommended, by that Institution.

In the early part of the last year, a very neat set of communion plate was presented to the Church by the female communicants; and more recently, the liberality of the Congregation has been manifested, in the purchase, at an expense of \$800, of a handsome and well-toned organ,

which is now, through the zeal of several female amateurs, regularly used in the services of the sanctuary.

A Working Society for benevolent and religious purposes has lately been formed by a large number of the ladies of the congregation, which, judging from the industry manifested in its operations, and the success which has thus far attended it, is likely to become available for extensive usefulness.

This congregation has not only made up the deficiency of the last year, but contributed its full quota of the present year's assessment for the Episcopal support and the contingent expenses of the Convention.

ST. THOMAS'S, BATH.

Burials,	-	-	-	-	4
Baptisms—adult 1, children 8,	-	-	-	-	9
Communicants,	-	-	-	-	18

Since the last report, 4 have died, and 12 have been added to the communion.

The services of the Church are, in general, well attended here, and it is believed there is an increasing seriousness in the congregation.

TRINITY CHAPEL, BEAUFORT COUNTY.

Burial,	-	-	-	-	1
Baptisms,	-	-	-	-	5 children.
Confirmation,	-	-	-	-	1
Communicants,	-	-	-	-	14

This congregation is serious, attentive, and much attached to the doctrines and worship of our Church. For the last six months, they have had the benefit of divine service one week-day in the month.

Both the deficit of the last year and the whole sum assessed for the present year, on this congregation, for the Contingent Fund and the Episcopal support, have been promptly and cheerfully paid.

ST. JOHN'S, DURHAM'S CREEK, BEAUFORT COUNTY.

Burial,	-	-	-	-	1
Baptisms—3 white, 5 colored children,	-	-	-	-	8
Communicants,	-	-	-	-	6

Since the last report one communicant has died, and three new ones have been added.

By the zeal of two respectable individuals, a father and his daughter, a Sunday School has been commenced, under favorable auspices. It consists already of 30 scholars, and is increasing.

ZION CHAPEL, BEAUFORT COUNTY.

Burials,	-	-	-	-	2
Baptisms—adults 2, children 4,	-	-	-	-	6
Communicants,	-	-	-	-	16

The members of this congregation, living, generally, between Washington and Bath, usually attend divine service at one or the other of those places, where, also, they receive the communion.

ST. JAMES'S, GREENVILLE, PITT COUNTY.

Baptisms,	-	-	-	-	-	none.
Marriage,	-	-	-	-	-	1
Communicants,	-	-	-	-	-	4

The congregation here is small, consisting of a few gentlemen resident in town, and two families in the country, one of which lives at the distance of 17 miles. There is but one communicant living in town.

The proportion due by this congregation for the Episcopal support, and the Contingent Fund, both for the last and the present year, has been paid.

GEO. W. FREEMAN.

CALVARY CHURCH, WADESBOROUGH.

Rev. Charles P. Elliott, Rector.

Confirmed,	-	-	-	-	-	2
Baptisms,	-	-	-	-	-	2
Communicants,	-	-	-	-	-	12
Marriage,	-	-	-	-	-	1

This congregation consists of eight families. There is a Sunday School attached to the congregation, composed of 5 teachers and 30 scholars.

The Rector having accepted the charge in another Church, will be compelled to resign.

ST. LUKE'S CHURCH, SALISBURY.

Rev. Thomas Wright, Rector.

Baptisms in Salisbury,	-	-	-	-	4
Do. at Christ's Church,	-	-	-	-	13—17
Marriages,	-	-	-	-	3
Burials,	-	-	-	-	3
Communicants,	-	-	-	-	18
Catechumens,	-	-	-	-	12

- Class of adults on Evidences of Christianity, &c. 8

Collected for Bishop's Fund, \$30. From Christ's Church, \$50.

The situation and prospects of the parish have not materially improved since my last report. Little, indeed, of religious concern is apparent, and there is in general a neglect of the holy obligations of the Christian profession. Yet I am not without hope, in some instances, that the God of all grace hath confirmed and strengthened believers in their faith, and that he will ere long add to the number. Our house of prayer will be ready for consecration whenever the Bishop and some other of the Clergy can visit us.

The ladies of the congregation having formed themselves into a Society to procure funds for religious purposes, have made to the Church several valuable presents.

I have relinquished the charge of Christ's Church, and I fear that there is little prospect of obtaining a Minister soon.

Referred to the Committee on the State of the Church.

On motion of the Rev. Philip B. Wiley, the committee appointed at the last Convention to inquire into the expediency of so regulating the meetings of the Convention that they be held in the Eastern and Western sections of the State, alternately, were discharged.

The following named were appointed the Committee of Finance: Messrs. Gavin Hogg, R. Strange, G. E. Badger, Dr. A. J. De Rosset, and John Huske.

John W. Wright, Esquire, Treasurer of the Convention, made his Report, and also handed in the Report of the Rev. F. L. Hawks, Agent for the Episcopal Fund. Referred to the Committee of Finance.

On motion of the Rev. T. S. W. Mott, Resolved, that the Standing Committee consist of three Clerical and two Lay Delegates. Whereupon the following were elected said Committee for the ensuing year: Rev. Messrs. Avery, Green, and Mott, of the Clergy; Messrs. Gavin Hogg and George E. Badger of the Laity.

On motion of the Rev. W. M. Green, the Convention stands adjourned to 4 o'clock P. M. of this day.

Morning Service by the Rev. Charles P. Elliott, and a Sermon preached by the Rev. Mr. Freeman, from 9th chapter of Luke, 26th verse.

4 O'CLOCK, P. M.

The Convention met pursuant to adjournment, and on motion of the Rev. W. M. Green, proceeded to the election of Delegates to the General Convention of the Protestant Episcopal Church. Whereupon the Rev. Messrs. Avery, Green, Mott, and Wiley, of the Clergy, and Messrs. Josiah Collins, Gavin Hogg, George E. Badger, and Leonidas Polk, of the Laity, were duly elected.

On motion, Resolved, that a select committee, consisting of two Clergymen and two Laymen, be appointed to inquire and report to this Convention, whether any, and if any, what, alterations are necessary in the seventh Article of the Constitution of the Church in this Diocese, relating to the mode of appointing the Standing Committee, or of filling vacancies therein.

Whereupon the following were appointed said committee: Rev. Messrs. Avery and Mott, of the Clergy; Messrs. George E. Badger and Wm. C. Lord, of the Laity.

On motion of Rev. W. M. Green, leave of absence for the remainder of the session of this Convention, was granted to Mr. Richard Barbour, the Delegate from Christ's Church, Rowan county.

The Committee to whom it was referred to inquire if any alterations, and if any, what, are necessary to be made in the seventh article of the Constitution, having had the same under their consideration, Report,

That they recommend the adoption of the following resolution accompanying this report, entitled, "A resolution to amend the seventh article of the Constitution."

JOHN AVERY, *Ch'n.*

"Resolution to amend the seventh article of the Constitution.

"Resolved, (two-thirds of the attending Members of the present annual meeting of the Convention concurring.) That the seventh article of the Constitution of the Church in this Diocese be amended by adding thereto the words following, to wit:

And the Bishop of the Diocese for the time being, shall have power to fill all vacancies by death, removal, or otherwise, in the Standing Committee, which shall happen or exist during the recess of the Convention."

On motion of John Huske, Esq., Resolved, that the foregoing report and resolution be made the order of the day for to-morrow.

The Convention then adjourned to Saturday 9 o'clock A. M., on motion of the Rev. Mr. Green.

At night, Divine Service was performed by the Rev. Philip B. Wiley, and a Sermon preached by the Rev. Mr. Mott, from 20th chapter of Revelations, 12th and 13th verses.

SATURDAY, MAY 24, 1828.

The Convention met pursuant to adjournment, and was opened with prayer by the Rev. Philip B. Wiley.

The Minutes of yesterday were read and approved.

On motion of Gavin Hogg, Esq., Resolved, that a committee, consisting of one Clergyman and two Laymen, be appointed to inquire what compensation shall be made to the Rev. Francis L. Hawks for his services rendered in the mission to obtain new subscriptions for the support of the Episcopate, according to the resolution of the last Convention.

The following were appointed the committee: Rev. G. W. Freeman, of the Clergy; Messrs. Gavin Hogg and John W. Wright, of the Laity.

On motion of the Rev. W. M. Green, the order of the day was called for and indefinitely postponed.

"The Committee appointed to inquire what compensation shall be made to the Rev. Francis L. Hawks, for his services rendered in the mission to obtain new subscriptions for the support of the Episcopate, now Report, That the expenses of the Rev. F. L. Hawks, on the mission, inclusive of his journey to and from Connecticut, amounting to \$150, have been paid by the Treasurer of this Convention; and your committee recommend, that in addition to said sum of \$150, that \$100 be paid to the order of the Rev. F. L. Hawks. And the committee further recommend, that the thanks of this Convention be tendered to the

Rev. F. L. Hawks, for the zeal and ability with which he executed the important and delicate agency committed to him by the Convention.

GEO. W. FREEMAN, *Ch'n.*?"

The report being accepted, the following resolution was unanimously adopted:

Resolved, That, according to the report of the special committee, the thanks of this committee be tendered to the Rev. F. L. Hawks for the zeal and ability with which he executed the agency committed to him by the last Convention, in the mission to obtain contributions to the support of the Episcopate; and that in addition to the \$150 paid for his expenses on the mission, he be allowed the further sum of \$100, to be paid by the Treasurer of this Convention.

On motion of Dr. De Rosset, *Resolved*, that two additional members be added to the Standing Committee, one of whom only shall be a Layman, constituting a body of seven, any three of whom shall be a quorum to transact the business thereof, provided two of said quorum be Clerical members.

The following named were appointed under said resolution, viz: Rev. Thomas Wright of the Clergy, and Hon. Robert Strange of the Laity.

On motion, *Resolved*, that the next meeting of this Convention shall be held in the Town of Salisbury, on the Saturday after the 3d Monday of May, 1829.

The Committee on the State of the Church now reported as follows, viz:

Report of the Committee on the State of the Church.

The Committee on the State of the Church, having duly considered the several subjects which claimed their attention,

Respectfully Report,

That of the twenty-three regular Congregations which compose the Diocese, eighteen only have reported themselves to the Convention. And although a review of the Bishop's Journal and the Parochial Reports, affords evidence of but little numerical increase, yet the general aspect of the Diocese is such as to make us bless the God and Father of our Lord Jesus Christ, and to encourage us to labour with renewed and redoubled exertion in his vineyard.

Your committee have observed with pleasure the zealous efforts which have been made for two or three years past, and particularly within the last, in behalf of Sunday Schools and Catechetical instruction. In nearly every parish in which there is a Clergyman, there appear to be a Sunday School Society, a Sunday School, and a Class of Catechumens. And it is with pleasure we perceive also that these Sunday School Societies have for the most part united themselves with the Protestant Episcopal Sunday School Union, and have adopted the books and the system of instruction recommended by its committee. And we would here beg leave to remark of that institution, we mean the Protestant Episcopal Sunday School Union, that it is, in the view of your committee, eminently calculated to promote the dearest interests of our Church; and from the specimen of the books and plan of instruction recommended by them, and now laid before the public, we hesitate not to commend it to the countenance and patronage of every member of our Church.

who is desirous of seeing the rising generation trained up in the faith of their fathers, and made wise unto eternal life.

Connected with Sunday Schools, we have noticed, in most of the parishes, classes for catechetical learning, for instruction in the Scriptures, in the evidences of Christianity, and in the doctrines and discipline of the Church,—and we hail them as further evidences that our people are awakening to a proper sense of what they owe to God, to themselves, and to that Church which has received them within her pale.

In noticing the various institutions which hold out the promise of good to the Church, we cannot omit to mention those female associations of industry, which, in many of our congregations, are labouring with their own hands to build up the cause of God. It appears from several of the Parochial Reports, that much good has already been effected by them, and that the example of their industry, their close Christian intercourse, and their devotion to the welfare of the Church, independently on the proceeds of their labour, produces a most salutary effect upon each Congregation respectively.

A review of the Bishop's Journal shews more and more plainly, the great want of missionary labour; but your Committee rejoice at the prospect now before them, of having this want at least measurably supplied.

An examination of the Parochial Reports, in connection with the Journal of the Bishop, presents the following result:

Baptisms during the last year,	-	-	185
Confirmations,	-	-	52
Sunday Scholars,	-	-	440
Communicants,	-	-	432

The number of Sunday Scholars and Communicants here stated, is of course considerably less than the real number in the Diocese—owing to there being no Parochial Reports, for the past year, from two of our largest, and several of the smaller congregations.

There have been four Ordinations since the last Convention; two having been admitted to the order of Priests, and two to that of Deacons.

Four Clergymen have removed out of the Diocese; one has been received, and another is engaged shortly to settle amongst us.

There is but one Candidate for Orders at this time.

Four Churches have been consecrated, three of which have recently been erected.

For further particulars, we refer the members of this Convention, and of the Diocese, to the Parochial Reports, and to the truly interesting Journal of the Bishop.

On the subject of the propositions submitted by the last General Convention to the several State Conventions, your Committee concur with the Bishop in recommending, that they lay over for consideration until our next annual meeting.

With regard to the proposed appointment of a permanent Secretary to the Convention, who shall not be a member of that body, your Committee, after due deliberation, do not deem it expedient to recommend any alteration in the mode of electing a Secretary heretofore pursued.

In conclusion, your Committee would observe, that owing to the removal of the Clerical part of the Standing Committee out of the Diocese,

no report of that Committee will be made to this Convention. It appears, however, that the only business transacted by them, has been to recommend Mr. John H. Norment as a Candidate for Orders, and to receive the testimonials of the Rev. Messrs. Geo. W. Freeman, James H. Otey, Francis L. Hawks, and Jarvis B. Buxton, and to recommend the former two to the order of Priests, and the latter two to that of Deacons.

Your Committee respectfully propose the following resolutions to the consideration of the Convention.

Resolved, That this Convention do view with pleasure the zealous and efficient labours of the Executive Committee of the Protestant Episcopal Sunday School Union, and do hereby commend that institution to the patronage and prayers of the Diocese.

Resolved, That the Treasurer of this Convention be authorised and requested to receive and safely keep, all such deeds and surrenders of Churches, &c. as already have been, or hereafter may be, executed in favor of this Church.

Respectfully submitted,

W. M. GREEN, *Ch'n.*

Which, on motion of John W. Wright, Esq. was laid on the table.

On motion of W. C. Lord, Esq. the Convention stands adjourned for Divine Service to 4 o'clock, P. M.

Divine Service was performed by the Rev. Geo. W. Freeman, and a Sermon preached by the Rev. Charles P. Elliott, from 3d chapter of Genesis, 19th verse.

During the service the ordinance of Baptism was administered to one infant, and the rite of Confirmation to four persons.

4 O'CLOCK P. M.

The Convention met pursuant to adjournment.

On motion of James W. Bryan, Esq., *Resolved*, that a committee, consisting of four Lay Delegates, be appointed, to inquire into the expediency of adopting some plan whereby the Right Reverend Bishop of this Diocese, may be discharged from the performance of parochial duties, and report the same to this Convention.

The following were appointed said Committee: Messrs. James W. Bryan, W. C. Lord, Thomas N. Cameron, and Eli Hoyt.

The report of the Committee on the State of the Church being now called up, on motion of the Rev. T. S. W. Mott, *Resolved*, that the report be accepted.

On motion of James W. Bryan, Esq. leave of absence was granted to Mr. John C. Taylor, a Delegate from St. John's Church, Williamsborough, for the remainder of the session of this Convention.

The Right Rev. President, from the Board of Managers of the Missionary Society, presented the following Report, which, on motion of the Rev. Mr. Elliott, was laid over until Monday:

The Board of Managers of the Missionary Society of the Diocese of North Carolina, report to this Convention—

That during the past year, the applications for Missionary labor have been unavailing, though the sum offered as compensation was increased to six hundred dollars per annum.

Their efforts to obtain this very necessary assistance have not, however, been abandoned. Through the different Clergymen who have removed from this Diocess to the North, application is yet making to obtain it; and in order to obviate the objection, so generally, but in its degree, so erroneously, entertained respecting our climate—they are authorised to stipulate for the removal of the Missionary, from the lower to the upper country, before the commencement of what is considered the sickly season.

It is with much reluctance that the Board finds itself obliged to report the entire failure of any benefit to the Church, from the services of the Rev. O. V. Howell, who was employed as a Missionary for six months, in the counties of Edgecombe, Halifax, Martin, and Bertie, during the last year. From some cause, not satisfactorily ascertained, this Missionary left the section of country to which he was appointed, before the expiration of the period for which he was engaged, without making any report of his labours.

The Board of Managers are so fully aware of the importance of Missionary services to the advancement of the Church in this Diocess, that they deeply lament their want of success hitherto, and deplore that apathy to the necessities of this portion of the general Church, which turns a deaf ear to all their offers and solicitations. But the Board deplores still more deeply, the small prospect of relief to this want, which the Diocess itself presents, there being only one Candidate for Orders at present on the list. Over this, however, as the Board has no control, it can only entreat, that the earnest prayers of the whole Church may be added to theirs—that the Lord of the Vineyard would be graciously pleased to pour out upon us, such a spirit of zeal for the advancement of his kingdom, as shall raise up labourers for the harvest, from among ourselves,—the Board being experimentally convinced, that native Missionaries, and a native Clergy, are best calculated to give increase and stability to the combined interests of religion and of the Church in this Diocess.

The Officers of the Society for the present year consist of the following persons:

Right Rev. JOHN S. RAVENSCROFT,	President.
Dr. A. J. DE ROSSET,	} Vice Presidents.
JOSIAH COLLINS,	
MOSES JARVIS,	
JOHN W. WRIGHT,	Treasurer.
Rev. WM. M. GREEN,	Secretary.
Rt. Rev. JOHN S. RAVENSCROFT,	} Board of Managers.
Rev. Mr. AVERY,	
Rev. Mr. GREEN,	
Rev. Mr. WILEY,	

All which is respectfully submitted.

JNO. S. RAVENSCROFT, *Pres't.*

On motion, Resolved, that the Bishop be authorised to collect all deeds and conveyances of Churches, &c. in this Diocese, and, when received, to transmit them to the Treasurer for safe keeping.

On motion of Dr. Thomas N. Cameron, the Convention stands adjourned to Monday 9 o'clock A. M.

In the evening, Divine Service was performed by the Rev. Mr. Avery, and a Sermon preached by the Rev. Geo. W. Freeman, 24th chapter Acts of the Apostles, 25th verse.

Sunday morning, Divine Service performed by the Rev. Mr. Avery, and a Sermon preached by the Rev. Mr. Green, 14th chapter of St. John's Gospel, 16th verse. Mr. John H. Norment was admitted to the Holy Order of Deacon, and the Communion administered to about 64 recipients.

Sunday afternoon, Divine Service was performed by the Rev. John H. Norment, and a Sermon preached by the Rev. T. S. W. Mott, 1st Epistle of Peter, 4th chapter, 17th and 18th verses.

At night, Divine Service was performed by the Rev. G. W. Freeman, and a Sermon preached for the benefit of the Missionary Society, by the Rev. Mr. Avery, 9th chapter Paul's 2d Epistle to the Corinthians, 6th verse, and a collection taken up, amounting to \$43 65.

MONDAY, MAY 26.

The Convention met, pursuant to adjournment, and was opened with prayer, by the Rev. Mr. Norment.

The Minutes of Saturday were read and approved.

The report of the Board of Managers for the Missionary Society was called for and read, and, on motion of Mr. Green, was accepted.

Mr. Hogg, from the Committee of Finance, reported as follows:

The Committee of Finance have taken into consideration the several matters committed to them, and beg leave to submit the following report:

The accounts submitted to the present Convention by their Treasurer have been examined, and found to be correct.

The increase and security of the fund for the support of the Episcopate has engaged much of the attention of your Committee, and it seems to them, that little can be done for its increase, in addition to the measures heretofore adopted. By the Journal of the Bishop, however, it appears that his late mission did not extend to certain parts of the Diocese, but that his visit to them was unavoidably interrupted. Your Committee hope that subscriptions may be obtained from those parts in aid of the Fund; they therefore recommend, that the Bishop, accompanied by some fit person to be appointed by the Convention, be requested, so soon as his health will permit, to proceed to complete his mission, by soliciting subscriptions from the friends of the Church to whom application has not yet been made.

Your Committee further report, that they are of opinion that the assessments laid upon the congregations, to pay the salary of the Bishop, should be continued, and that the Fund for the permanent support of

the Episcopate should be allowed to accumulate. Your Committee are of opinion, that it is not advisable to vest the money of said Fund in the Stock of the local Banks; but that it would be more safe to lend the same out upon interest to individuals; and they recommend that the Treasurer be authorized to make loans upon bond with personal security.

It appears to your Committee, that many of the old subscriptions were lost because the collection was entrusted to one Agent. To many of the subscribers he could not make personal application, and from several of them, your Committee believe, payment never was requested. The consequence has been, that many of the subscriptions are now lost, by death, removal, and insolvency. To prevent farther loss, your Committee recommend, that the Treasurer be authorized and required to appoint suitable Agents throughout the Diocess, to collect what now is, or hereafter may be due; and that he furnish the Agents, immediately, with a list of the subscriptions they are expected to collect.

The Committee have annexed to their report, an account of the present state of the Fund for the support of the Episcopate.

They have also annexed the rate of assessment from the last year's report, with a few slight alterations, which it was thought advisable to make. All of which is respectfully submitted.

GAVIN HOGG, *Ch'n.*

Account of the Fund for the support of the Episcopate, 22d May, 1828.

Due upon the old subscription list, (exclusive of insolvents)	\$1,409 00
Fifteen shares State Bank Stock, cost	1,500 00
Eleven shares Bank of Cape Fear, cost	1,015 00
Individual Bonds,	311 00
Cash due from Treasurer,	1,264 40

\$5,499 40

New subscriptions, becoming due annually from Nov. 1, 1828,	
to Nov. 1, 1833, inclusive,	5,973 00

\$11,472 40

Assessment for the Episcopate and Contingent Fund, for 1828 & 1829.

	Episcopate.	Contingent.
St. James's Church, Wilmington,	\$110	\$25
Christ's Church, Newbern,	110	25
St. John's Church, Fayetteville,	110	25
St. Paul's Church, Edenton,	110	25
Christ's Church, Raleigh,	70	10
— St. Matthew's, St. Mary's, and St. } Judes, Orange,	70	10
St. Luke's Church, Salisbury,	35	5
Christ's Church, Rowan,	25	5
St. Andrew's, Burke county,	10	5
St. Peter's Church, Washington,	35	7
Trinity Church, Beaufort,	15	3
Carried over,	\$698	\$145

Brought over,	-	\$698	\$145
St. Thomas's Church, Bath,	-	13	5
St. John's Church, Granville,	-	9	2
Emmanuel Church, Warrenton,	-	35	5
St. John's Church, Williamsborough,	-	35	5
Christ's Church, Elizabeth City,	-	35	5
St. Paul's Church, Milton,	-	10	5
Calvary Church, Wadesborough,	-	10	5
		<hr/>	<hr/>
		\$845	\$175

The following resolutions were then submitted and passed:

Resolved, That the Bishop, accompanied by some person to be by him appointed, proceed to complete the mission in aid of the Episcopate, authorised by last Convention, and that he solicit subscriptions in those parts of the State not visited by the Rev. F. L. Hawks.

Resolved, further, That if the Bishop's health will not permit him to go himself on the mission, that he appoint some Clergyman to proceed on it.

Resolved, That it is inexpedient to vest the money, belonging to the Fund for the support of the Episcopate, in Bank Stock, and that the money belonging to said fund be lent out at interest, on bond with personal security, and that the Treasurer be authorized to make such loans.

Resolved, That the Treasurer be authorized to appoint Agents throughout the Diocess, for the collection of all sums now due, or which may hereafter be due, to the Fund for the support of the Episcopate; and that he is requested to appoint such Agents and furnish them immediately with the list of the subscriptions they are to collect.

Resolved, That the sums for the support of the Episcopate be assessed on the different Congregations, according to the rate proposed by the Committee of Finance, and that the Pastors of the several congregations be authorized to use their efforts to have said sums collected.

George E. Badger, Esq. Delegate from Christ's Church, Raleigh, objected to the passage of the last resolution, and, on motion, his dissent is recorded in the Journal.

Mr. Bryan, from the select committee appointed on Saturday, reported as follows:

The Committee to whom was referred the resolution to inquire into the expediency of adopting some plan whereby the Rt. Rev. Bishop of this Diocess might be discharged from the performance of Parochial duties, beg leave to report:

Your Committee view with anxiety and solicitude the precarious state of our much loved Bishop's health, and deem it a duty which they owe, not only to him, but to the best interests of our Church at large, to alleviate the accumulated burden which he sustains, by his ministrations to the Diocess, and the requirements which the charge of a Parish demand. Our means, it is true, are limited, but they are comparatively greater than our exertions; the apathy and indifference of the more influential members, suffered our Church to slumber in long neglected silence; its sacred temples remained as solitary landmarks of happier days, and their

deserted walls no longer re-echoed the glad tidings of salvation; their little flocks wandered into other sheepfolds; and the very existence of our Church seemed to sink into dissolution beneath the superior energy and exertions of other denominations. The gloom which thus overspread our Church, seemed to discourage every effort to build up our Zion, until a few of our members in the different commercial towns, awakened by the propagation of doctrines of the Christian faith by persons of other denominations, felt the awful necessity of again making a public declaration of that faith which is promulgated by our holy Church. Much was done to revive her drooping spirits, and much more remains to be done. Thus rescued, by the assistance of Almighty God, from the depths of the wilderness, our little Zion bloomed like the rose. Increasing in strength and numbers, our present much loved Bishop was called to preside over the interests and welfare of this interesting portion of God's Church. A number of years have witnessed the ardour, zeal, and love, with which he has performed the sacred functions of his holy office. And now, towards the close of a life devoted to the service of his Master, it has pleased our heavenly Father, in his wise providence, to bring upon him the infirmities incident to mortality. Your Committee heartily concur in any proposition which has for its tendency an alleviation of his duties, and candidly believe that his visitations to the different congregations, comprising this Diocese, are so arduous and laborious, as to demand a discharge from the performance of separate Parochial duties. Your Committee are led to believe, and have been so informed, that our Bishop will be satisfied and contented with a salary of twelve hundred dollars. From the assessments made upon the different congregations, a sum amounting to seven hundred and fifty dollars is raised, thereby leaving only four hundred and fifty dollars to be raised otherwise, to constitute the proposed salary of our Bishop. Your Committee believe, and in making this statement they are confirmed in the same by their knowledge of the respective congregations which they have the honor in part to represent, that a disposition to effect the object herein proposed has long prevailed, and that increased exertions to carry it into effect are only wanting. Your Committee regret to say, that the system adopted in our Church, for the purpose of taking up subscriptions, does not meet with their approbation. Instead of being effected by some influential member of the congregation, it has invariably devolved upon the Clergyman of the parish, who, dependent upon his congregation for his salary, has, combined with that fact, the unpleasant duty of often soliciting their charity in support of the various religious and charitable institutions and objects connected with our Church. Exertion and energy are only wanting to effect the great and desirable object herein proposed, and it is confidently asserted and believed, that if a greater unity and unanimity of sentiment, opinion, and action, were observed and maintained, with regard to this palpable defect in the secular concerns of our Church, the remedy might long since have been applied. Your Committee, in conclusion, would recommend, that some one influential member of the Church, in each of the Congregations composing this Diocese, be authorized to receive subscriptions from the members of the same, in their respective parishes, for the space of fifteen

years, as it is believed that at the expiration of that time, the interest of the money already collected, with a moderate annual assessment, will raise one thousand two hundred dollars.

It is with heart-rending feelings that this Committee have observed the declining health of him, whose usefulness and worth gives bright and cheering promise of the extension of our Redeemer's kingdom, and the propagation of those great religious truths, which are so beautifully illustrated and inculcated in our faith. With a firm reliance upon the goodness and divine will of him who presideth over the destinies of mankind, and ordereth all things for the best, we commit and commend to his almighty protection, our beloved Diocesan, with the humble prayer, that he may long preserve his life for future usefulness, and at last receive him into the blessed abodes of the faithful.

All of which is respectfully submitted.

JAMES W. BRYAN, *Ch'n.*

Which was laid on the table.

The following resolution was then submitted, and passed:

Resolved, That a Committee of two be appointed to ascertain the state of the subscription of this Diocess, to the General Theological Seminary, and report to next Convention.

Whereupon, the Rev. Mr. Green and Mr. Walker Anderson were appointed on the Committee.

On motion, John W. Wright, Esq. was unanimously appointed Treasurer of the Convention.

Resolved, unanimously, That the thanks of this Convention be tendered to John W. Wright, Esq. for the important services he has rendered as Treasurer of the Convention.

On motion of the Rev. Mr. Freeman, *Resolved*, That the thanks of this Convention be tendered to the congregation of St. John's Church and the citizens of Fayetteville, for their kind and hospitable attention to the members of the Convention, and that the Rev. Mr. Wiley make known the same in a public manner.

Resolved, unanimously, That the thanks of the Convention be tendered to Edward L. Winslow, Esquire, for his able services as Secretary.

The Right Rev. Bishop then read his annual Address to the Convention, as follows:

My Brethren of this Convention,

Among the various subjects of general interest to the Church in this Diocess, which your own observation, the Episcopal Journal, and the Parochial Reports, present for particular consideration, none seems more worthy of special notice, or more called for by existing circumstances, than the relation in which the Ministry and the Members of the Church stand to each other, and the obligations thence mutually arising.

From various causes, the difficulty of obtaining and retaining a supply of Clergymen for our fixed congregations, seems to be increasing. This necessarily adds heavily to the many other anxieties which press upon me, and more especially when I look forward to the more than probable removal of more of our very limited number. Under so serious an ob-

stacle to the progress and prosperity of the Church in this Diocese, my thoughts have necessarily been much occupied in searching out the cause, and in providing to counteract it; and I feel constrained by a sense of duty, deepened by my increasing bodily infirmities, to present the result in this way, to the attention of this body—in the hope that it may prove beneficial, not only by conveying information, but by bringing this vital, but certainly much neglected subject, closer, both to the understanding and to the feelings of those interested, than it can possibly be, while viewed with the indifference and want of interest which our population manifests.

Religion in the abstract, and Revealed Religion with instituted means of grace, are things totally different from each other, my Brethren. Natural Religion, as it has been called, is a mere creature of the imagination, which never did, and which never could, exist in a fallen world, labouring under the palsy of spiritual death. In whatever degree, therefore, we assume the gratuitous reasonings derived from either abstract or natural Religion, as the ground of duty and hope towards God, we depart from the only foundation, and prepare the way for infidelity and indifference to triumph, under the guise of external morality. Nor are there wanting, in the judgment of him who addresses you, strong indications, from the actual condition of society in Christian lands in regard to revealed Religion, that some such deleterious principle is in operation, indisposing the minds of men to give that close and earnest attention to the subject, which it most surely merits, as a special institution and appointment of the wisdom of God; and seducing them to rest satisfied with the hasty conclusions of indolent or ill directed research, and to receive unquestioned, the comparatively modern inventions of men, as the faith once delivered to the saints. To correct this dangerous delusion, therefore—or, rather, to avert its pestiferous influence from the charge committed to my accountability, and to prepare the way for the particular subject of this address, the following preliminary remarks are submitted.

To derive advantage from any institution of a moral and spiritual nature, it is evident that the institution must be understood and applied in the extent and integrity of its appointments. Hence, as Religion is the most commanding interest which moral beings can either reflect or act upon, it claims the most serious investigation, and the most diligent and unreserved application of its directions and precepts. To expect to reap the benefits which it is intended to confer, without resorting to the means appointed to that end, is to vacate Religion as a reasonable service, and to reduce the first duty and the highest attainment of accountable man, to such an uncertainty as paralyzes the one, and renders the other altogether fortuitous. A state of things, when considered in connection with moral condition, productive only of heartless disregard, or of wild enthusiasm. Like its almighty Author, Religion must be sought unto; for the happiness of a future state is proposed to mankind, not as the fate of their nature, but as the reward of their duty, faithfully and religiously performed.

The same obvious and rational principle pervades whatever is connected with Religion as a practical duty. Hence, in the provision which the wisdom of God hath made, that the ordinances of his grace for the

salvation of sinners, shall be ministered to their fellows, by men of like passions with themselves—the same foundation for confidence and assurance is given, with that on which the Religion itself rests for its obligation upon men, viz: the authority and appointment of Heaven—That authority and designation to office, which was originally certified to the world by signs and wonders and mighty works, by the power of the Holy Ghost, and is to be verified to the end of time no otherwise than by derivation from this root.

As, therefore, no well informed and serious man will take his Religion on a lower authority than from God, the reason is equally strong, that he should require from those who undertake to administer its ordinances to him, that their authority for so doing shall be derived from the same source. And as, in the one case, the ground of his belief, that his Religion is divine and true, rests on the proper testimony, that it came forth from God; so likewise in the other case, the authority to act for God, in the external appointments of Religion, should first be ascertained by its proper testimony, before any rational confidence can be derived, from participation of its ordinances, as means of grace.

These appear to be principles which carry their truth and certainty, and consequently their obligation to moral beings, so undeniably, in the very terms in which they are expressed, and are, moreover, so intimately connected with the comfort and assurance of Religious condition, that it may be conceived superfluous to present them to such a body as that now before me. Yet when it is considered, that many equally undeniable truths are assented to in terms, and forthwith laid aside—that many most concerning truths are rendered null and void, by the influence of ignorance, prejudice, and prepossession—that the effect of popular opinion, moulded into a particular form, can clothe error, and particularly Religious error, with the properties of truth—and, that the as yet loose and ill-considered views of many who call themselves Episcopalians, are all interested to escape from this close scrutiny into Religion as a revealed appointment of God,—I trust, that neither my intention in presenting them, nor their own intrinsic importance, will be mistaken or overlooked, by those to whom I address myself; and with whose comfort here, and hope hereafter, they are so closely allied. Moreover, when it is taken into consideration, that loose, indefinite, and mere general notions on so momentous a subject as salvation, operate to produce indifference and disregard, as to the external appointments of Religion, and to induce a supine acquiescence in whatever bears a resemblance to the Gospel, and is professed with a claim to superior sanctity—and that this is, in truth, the prevalent state of the public mind, in the present day,—It is hoped, that what has been said, with the views about to be submitted on the subject of the Christian Ministry, will neither be deemed superfluous, or out of season, in the present circumstances of the Church in this Diocess.

The Christian Ministry being an appointment of Almighty God, for the benefit of redeemed man, the connection between the Pastor and his flock, is spiritual in its nature—refers exclusively to the care of their souls, and has no concern with their temporal affairs, only as these affect their religious condition. Its object and purpose is accordingly expressed in Scripture, by the word edification, which comprises instruction.

exhortation, warning, reproof, correction, and example—and, as necessary, indeed indispensable, preliminaries, knowledge, experience, piety and authority. So very obvious is this, as justly to excite surprise, that the qualifications derived from education should come to be so lightly esteemed, and the importance of a lawful commission disregarded, by any who call themselves Christians. Yet it is the unhappy condition of much of Christendom, as well as of our own country, to labour under the delusion, that piety, however ignorant, with pretensions to the Ministerial office destitute of all proof, indeed utterly incapable of any other proof than the mere assertion of the party—are safe and allowable substitutes for such plain and necessary prerequisites, in whoever undertakes to act between God and man, in the high concerns of salvation.

This office being spiritual in its nature, and concerned exclusively with spiritual things, must be derived from God, there being no other source of spiritual communication and authority, to mankind, but God the Holy Ghost. Being derived from God, it must be the object of faith, that is, of firm and considered confidence, that it is thence derived.—And being the object of faith, it must be grounded on, and be in conformity with, the revealed word of God; that being to men, the only ground and rule of faith, as to all spiritual things—God himself excepted, who is necessarily prior to, and independent of, any communication of himself to created beings.

Considered in this light, which is submitted as the just and scriptural view of the nature and object of the Christian Ministry, the high responsibility of the Pastoral office is evidenced, by its origin, its purpose, and by the sanctions wherewith it is enforced. And as the responsibility of the office refers chiefly to you, my brethren of the Clergy, and its importance and use, refers in like manner to you, my brethren of the Laity—I shall be guided by this distinction, in what I propose to say on this subject.

First, its origin. This being divine, and the office to be no otherwise undertaken, than by the direct influence of God the Holy Ghost—imagination can ascend no higher, as respects either the responsibility or the dignity of the Christian Priesthood. As Ambassadors from Christ, and acting in his stead, in the awful controversy between heaven and earth, occasioned by sin; as entrusted with the Ministry of reconciliation, and authorised to declare the conditions, and to administer the divinely instituted pledges of pardon and acceptance, to a world that lieth in rebellion and wickedness, your office, my Rev'd Brothers, is eminently one of unceasing labour, of constant watchfulness, of deep anxiety, and of unshaken fidelity, requiring that entire surrender of yourselves to this great work, and that abiding sense of the responsibility you are under, without which the expectation is vain, that it will be so exercised as to be profitable, either to yourselves or to others. But it is likewise an office, in which the most powerful motives to exertion are presented and supported by the brightest hopes, the most unfailing assurances; and energy and activity in the performance of duty, are prompted and encouraged, by the highest considerations which an accountable being can contemplate. The balance, therefore, is held with an even hand, by the wisdom of God, in this appointment. As your responsibility is great, so is your help mighty—as your labour is unceasing, so is your

wages beyond all price—as your privations are many, so are your consolations firm and stedfast as his word, who hath promised to be with you always, even unto the end of the world.

Of the same divine character is the evidence, by which the designation of particular persons to this office and ministry by the Holy Ghost, is certified to men. The ministerial office being for the benefit of third persons, in things pertaining to God, must, from the very nature of the office, be the subject matter of proper proof, that it is derived from him; otherwise that faith, “without which it is impossible to please God,” and according to which, the effect of the ordinances of Religion, as divinely instituted means of grace, is expressly limited, must be wanting, and its place be supplied, either by the formality of customary assent, or by the enthused workings of an unbalanced mind, rushing without discernment to assumed assurance of spiritual benefit. Hence, at the commencement of Christianity, miraculous gifts pointed out to an astonished world, the particular persons to whom Christ had previously committed the charge of establishing and governing his Church. These were incontestible proofs of a divine commission—and it was to these that the Apostles referred the obligation of Jew and Gentile, to believe and embrace the Gospel. The first ministers of Christ went not forth, claiming to be sent of God, without credentials suitable to their high and holy office. The world was not required to believe them on their naked assertion that they were called of God, and sent to preach the Gospel. Nor is it now required to receive any, as Ministers of Christ, upon so uncertain a security as an unsupported and unprovable assertion. For, as Christ’s commission to teach and baptize the nations, was originally certified to the world by miraculous attestation to his Apostles personally; it is only as derived from them, by a verifiable succession, that a true and lawful Ministry is to be ascertained since miracles have ceased. And as the fact is equally certain to third persons, by the one testimony as by the other, the ground of Christian assurance is neither changed or lessened, nor the obligation or the efficacy of Religious ordinances impaired. And let it never be forgotten, my Rev’d and Lay Brethren, that the revealed Religion of the Lord Jesus Christ, from its commencement to its close, in all its appointments, in all its requirements, in all its attainments, and in all its hopes, is a reasonable service, resting upon divine faith, pervading its whole structure. Its Ministry and sacraments, then, as integral parts of the Religion, and without which it cannot be savingly administered, must forever derive their authority and efficacy from divine institution; and the assurance of faith prove a delusion, or a reality, according as it is built upon the foundation Christ hath laid, as exhibited to the world by his holy Apostles—received and acted upon by the primitive Church, and recorded in the inspired Scriptures of our faith—or, as it is assumed upon some invention of man, utterly devoid of that testimony to divine origin and authority, upon which alone, a rational being is presumed to rest the unspeakable interests of eternal condition.

To place the Ministerial office, then, upon any other, or upon lower ground, than as derived from God, is at once to vacate the responsibility of the office to him who holds it, and to defeat its use and efficacy to those for whose benefit it is instituted. For, if less than divine in its

origin, it is not perceived how any man can, with truth and understanding, say, that he is moved by the Holy Ghost to undertake it. Or, where the only proper testimony to this its divine origin is wanting, how any thing deserving the name of Christian assurance, can be derived to those whose spiritual condition is inseparably connected with the visible sacraments of the visible Church of Christ. Nor need we be in the smallest degree afraid to assign the low and erroneous views as to the origin and proof of the Christian Ministry, which the divisions and separations among Christians have forced into currency, as one of the chief causes of the disregard of Religious ordinances, and indifference to, and disuse of, the instituted means of grace, and of the consequent decline of vital Godliness, which casts so awful a shade over the otherwise happy condition of this favored country.

But, my Rev'd Brothers, it is a part of the responsibility of your sacred office, to magnify that office—not only by adorning your divine commission as Ambassadors of Christ, and Stewards of the mysteries of God, by a holy life, and by unwearied and faithful exertions for the advancement of his kingdom, but by asserting its high derivation, and by demonstrating its inseparable connection with the revealed hope of the Gospel. To be silent on this fundamental subject to those of your charge, is to be unfaithful to them, and unjust to yourselves; while it serves to cherish the delusion in others, that because pretensions to Ministerial character, unsupported by verifiable succession from the Apostles of Christ, as the only root of unity in his visible Church, are unquestioned, that therefore they may be relied on. We can look back, my Rev'd Brothers, on a wide and wasteful desolation of the fold of Christ, through remissness on this primary and fundamental subject. Let past experience, then, teach us to pursue a wiser course for the time to come. We can look forward to a most powerful host of prejudice and party arrayed against us; but let us not therefore be cast down. Truth must at last prevail over error—and by turning the public mind to a sounder judgment on the concerning subject of Religion, prepare the way for its final triumph over all opposition, and for that union among Christians, which forms the beauty and the strength of the Gospel.

If we consider, in the second place, the purpose of the Christian Ministry, the view here taken of its origin, and of the proof by which it is verified, will, it is humbly conceived, be confirmed. Now this purpose is threefold. The first is, the communication of the discoveries of the Gospel to mankind, in order to recover them from the ruin and misery of sin, and from eternal death, as its wages. The second is, to transact the conditions of this recovery, by receiving the submission of penitent sinners, and by administering to such, the divinely instituted pledges of pardon and adoption into the family of God. The third is, to watch over the household of faith, thus gathered into one body; to provide for their instruction in righteousness, and to exercise the discipline of Christ, for the peace and edification of the Church. Now, to either of these purposes singly—and much more to all of them collectively, as the sum of Ministerial duty—a divine commission and authority to act, is indispensable; and indispensable, too, prior to any performance of the duty. For, “How shall they preach, except they be sent?” Or, who has any natural right to administer the sacraments of the Gospel? Or, who are

bound to submit themselves to discipline, where no lawful authority is inflicted censure is possessed? Above all, who will be found to regard the discipline of Christ, unless upon the firm persuasion, amounting to fixed faith, that to be justly cut off from the peace and privileges of his visible Church upon earth, is a virtual excision of such person from the Church of the First-born, which are written in Heaven.

Evident as this must be to every reasonable mind, and confirmed as it is by the analogies of all social bodies, the subject presents itself with the highest interest to the consideration of believers, when viewed as the express appointment of the wisdom of God, in the structure of that Religion which he hath revealed to fallen man for his salvation. In that Religion, as established by its divine Author, the unity of the Church, and the assurance of faith, are inseparably connected with Christ's commission to preach and baptise the nations. But this commission was not given to the whole body of believers who embraced the Gospel during his personal Ministry—nor yet to his Church, properly so called; for the Church of Christ was not organized and set up in this world until the day of Pentecost. Christ's commission was given exclusively to the eleven, who continued with him in his temptations, and with whom he continued for forty days after his resurrection, "speaking to them of the things pertaining to the kingdom of God." It was to them, and to them only, that he said, "As my Father hath sent me, even so send I you." His passion being accomplished, the purchase of redemption completed, and a kingdom conquered from sin and death, then it was, that he conferred on the eleven, and on their successors to the end of the world, authority to plant and govern his Church. "I appoint unto you a kingdom, as my Father hath appointed unto me"—"All power is given unto me in heaven and upon earth," said the Saviour—"Go ye therefore into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved;—he that believeth not shall be damned." It was when his resurrection had demonstrated his triumph over death and hell, that he transferred his divine commission to his eleven Apostles; that he "breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." And it was when his glorious ascension into heaven, had established his supreme dominion over a redeemed world, that he poured out upon them the Holy Ghost, to qualify them for their great work, and to certify to the world, that they were messengers of heaven, and the depositories of all lawful authority in the kingdom of God's dear Son.

In like manner, the sanctions by which Ministerial duty is enforced, furnish a strong confirmation of the divine character of the Christian Priesthood, and of its vital importance to the hope of man, as derived from the Gospel of Christ. As "no man taketh this honor unto himself, but he that is called of God, as was Aaron," the sanctions by which its duties are bound upon the conscience, are all of a spiritual and eternal character. "My kingdom is not of this world," said our blessed Lord. This world, therefore, and the things that are in it, are equally excluded from the motives to undertake office in the kingdom of Christ, and from the sanctions by which official duty is enforced. Eternity alone can furnish the reward, or inflict the punishment, which await the

faithful, or the unfaithful, steward of the mysteries of God. As nothing of a temporal nature enters into the derivation of the Christian Ministry—nothing of worldly enjoyment or suffering is referred to, as the end to be kept in view. You watch for souls, my Rev'd Brothers, and for souls you must give account, not with the loss or gain of worldly honours, dignities, and emoluments, but with your own souls. There is no alternative—there is no escape from this condition, on which you hold and exercise your holy office.

If, then, these things are so, and most surely believed among us—if they are confirmed by the standard of revealed truth, and by the stream of testimony in the Church, unbroken from the Apostles through a period of fifteen hundred years, and subsequently asserted and contended for by the confessors, martyrs, and fathers of that Church, through which we derive our succession—if they form the distinctive principles of our communion, and constitute the very foundation on which we can either claim or be recognised as a true branch of the one Catholic and Apostolic Church, in which we profess to believe—they surely form a part of that necessary edification which the Pastor owes to his flock, and without which, the expectation is vain, as woful experience proves to us, that they should continue steadfast, and be enabled to resist the various artifices now resorted to, to bring these fundamental principles into contempt, as illiberal and uncharitable, as infringements upon Christian liberty, and unsupported by the word of God.

These are daring assertions, and though totally unfounded, and demonstrably opposed to the plainest principles of the doctrine of Christ, nevertheless, the temerity and pertinacity with which they are announced, have given them an influence over the ignorant and prejudiced, under the operation of which the gracious purposes of an infallible Scripture, a visible Church, and a divinely authorised Ministry, in the salvation of sinners, are deprived of their appointed use, and the various shades of infidelity are fast ripening those bitter fruits of irreligion and departure from God, which shall complete the predicted apostacy of this latter day.

Shall we, then, my Rev'd Brothers, become accessory to this moral death of the immortal souls around us, by withholding from the ignorant, that instruction which they will no where else receive—and from the presumptuous, that warning without which their blood will be required at our hands? May God forbid. Shall we sit with folded hands, and see the Church of our faith and of our affections, declining around us, under the influence of an infidel liberality, which claims the concession, and brands as unchristian and uncharitable, the refusal to acknowledge the most opposite systems of faith, as equally the doctrine of Christ—the most forced and discordant interpretations of Scripture, as equally the truth of God's most holy word—and the multiplied and disagreeing divisions of professed Christianity, as equally true branches of the Church of Christ, equally entitled to the promises of God, and equally safe for salvation—without an effort, in the fear of God, to arrest so deadly a delusion? No, my fellow laborers in the vineyard of the Lord, far be such apathy and indifference to the interests of our Zion, from our hearts and from our conduct. Let us, then, take the sword of the

spirit, and the shield of faith, and go forth against this modern Baal, to which so many of our sons and our daughters have been sacrificed. These are strictly the weapons of our warfare, and they are mighty, through God, to pull down the strong holds of Satan. Especially are they mighty to meet this particular error, in all its various shapes; for it is from a broken and perverted Scripture only, that it derives any semblance of support.

The relation in which this sacred office stands to the members of the Church, comes next to be considered.

This has already been stated to be purely spiritual, and, as such, to be of a more sacred character than the mere consent and agreement of the parties, to stand in this relation to each other, could possibly give to it. A connection, whose results are to be determined chiefly in another life, and with which the peace and comfort of the present life are very closely united, must undoubtedly carry along with it, the highest claims to the serious consideration of every Christian people. For it is not a connection of choice or convenience merely, but one of indispensable necessity, without which, the advantages of Religious condition can neither be obtained or continued.

Viewed in this light, which is submitted as the just and scriptural view of the subject, the first obligation which this divine appointment for the administration of the grace of the Gospel to men, involves, is, that men provide themselves with Ministers. No body of Christian people can continue to prosper in their Religious concerns, when deprived, for any length of time, of the services of the sanctuary. And experience proves, that the most flourishing congregations quickly decline from the power of Religion, and dwindle into utter decay, under this privation.

The next obligation involved is, that the persons thus employed to minister to the spiritual wants of the people, be true and lawful Ministers of Christ. And this obligation rests upon the same ground of reason and propriety, whereby all other agencies are held to be valid or void, viz: power and authority from the principal to act in his behalf. As in temporal affairs, no qualifications for any particular office, however great; no desire to do good, and promote the welfare of the community, however sincere; nor yet any willingness on the part of others, to reap the benefit of such qualifications, can confer the right to assume office, and bind the State to recognise acts thus performed—In like manner in things spiritual, no qualifications of natural or acquired ability, however great; no piety, however ardent; no acknowledgment or solicitation of others, however general, can authorise the assumption of office in the kingdom of Christ, or give any reasonable ground of assurance, as to the benefit to be derived from it; for the benefit or advantage to third persons, is as inseparably tied to the authority to perform the act, in things Religious, as in the affairs of civil life. And just as certainly as confusion, disorder, and ultimate dissolution of the frame and purpose of civil government, would follow the adoption of the principle, that the qualifications for, or the desire to fill, an office, authorised the assumption thereof, and rendered the actings and doings of such agents obligatory upon the State, so sure it is, that the same disastrous consequences will follow the adoption of this principle in the administration

of the Gospel. And so obvious is this principle to common sense, and so clear the analogy by which it is supported, that it may well excite some feeling stronger than surprise, that Christians, with the Bible in their hands, should ever have given countenance to so palpable a delusion; and in particular, that Episcopalians should so far have been blinded by this deceit, as to allow their prime distinction as a Religious body, to be undermined, undervalued, and finally exploded, by its operation. Yet that it exists among us, and is even contended for by some, to an extent which, if not arrested, must sink the Church into a sect, I have such painful proof, as has made it my duty thus to notice it, in the humble hope, through the divine blessing, that a plain, though necessarily brief statement of the origin and proof of Ministerial commission in the Church of Christ, and of its close connection with the comfort and assurance of Christian hope, might establish the believing, confirm the wavering, and recall to a better mind those who have been seduced into sentiments so liberal, as, in their legitimate consequences, to vacate the hope of the Gospel, as a revelation from God.

And notwithstanding the numbers who assert these liberal novelties— notwithstanding the reproach which attends those who denounce them as dangerous and destructive errors—I should be false to my solemn consecration vows, and to your eternal interests, my brethren of this Convention, did I fail to assert, and to warn you, that the question of ministerial commission is a vital question; that is, is a question of the essence of revealed Religion, and fundamental to the hope of the Gospel. For, this hope cannot be separated from the sacraments of the visible Church, any more than the sacraments can be separated from the right to administer them, as things pertaining to God. If men can be saved without the sacraments of the Church of Christ, where they may be had, wherefore were they ordained by Christ himself for perpetual observance, and whence their acknowledged character as means of grace to the souls of men? And if they are equally sacraments, and means of grace, with and without the authority of Christ to administer them, wherefore the institution of a visible Church, to be entered into, and continued in, no otherwise than by participation of the sacraments, rightly administered by men duly commissioned to act as stewards of the mysteries of God? These are questions which bring this subject home to the reason and to the conscience of every sincere and informed Christian, and are calculated to fortify the less informed, against the plausible, but unfounded, reasonings by which so many have been led away from the truth. ✓

Nor are there wanting other grounds, on which to shew the fallacy of all such innovations upon primitive truth and order. On the principle here argued against, as unscriptural and dangerous to the souls of men—the unity of the Church; the fellowship of believers in one body, by the operation of one spirit; and the assurance of faith; all of them fundamental doctrines of Christ's Religion, are no longer blessed and comfortable realities in Religious condition, grounded on the divine character of the Church, the Ministry, and the Sacraments, as the channels of that Grace through which the heart has been renewed to God, and the life recovered from sin to holiness; but mere imaginations and assumptions of such benefits, grounded on ministrations incapable of being ve-

rified as divine and true, and consequently not to be relied on, in the awful concern of the loss or salvation of the soul.

On this liberal principle, instead of one body and one spirit, one Lord, one faith, one baptism, which St. Paul asserts as the characteristic of Christ's Religion, there must be as many of each of these, as there are existing divisions on the faith and order of the Gospel.

On this modern system of general comprehension, it is not perceived possible to give any good reason why every man may not be his own Priest, and minister to himself in spiritual things. For, if one division from the body of Christ is justifiable, why not one hundred, or one hundred million? If one man has a right to take the Ministerial office unto himself, upon some impulse or persuasion of his own mind, why not another, why not every other, until the Church of Christ is scattered into the dust of individuality? And if men, rational beings, who have an eternity of misery or bliss before them, on the specified conditions of the Gospel, were but as watchful as to the security of their title to spiritual privileges, as they are to that by which their temporal interests are held, no place would have been found for the entertainment of this dangerous error. Nor would the sophistry wherewith it is attempted to be defended in the present day, avail to continue the delusion, could Christians be roused to compare spiritual things with spiritual, to consider well the foundation on which they are building for eternity, and by bringing their entire religious condition to the standard of revealed truth, thence be taught the important lesson, that as the faith and order of the Gospel are equally from God, both must combine, to give assurance to that hope, which the Lord Jesus Christ has purchased by the sacrifice of the Cross, for a world of sinners.

A third obligation, growing out of the Pastoral relation, is, that the members of the Church attend regularly on his ministrations; that they make him acquainted with their spiritual condition, and consult freely with him thereupon; that they hear with reverence, and judge with candor, his expositions of Christian doctrine, and his admonitions and exhortations to holiness of life; and that they practise diligently, the duties and obligations of Christian profession.

This is so plain an obligation, or rather, class of obligations, and so indispensable to any reason or use in the Ministerial office, that it may suffice merely to state it, with this single remark. Thus to improve the advantages of the external ordinances of Christianity, is not only a Religious obligation, but it is the only ground on which any reasonable expectation can be entertained of edification and establishment in the faith. St. Paul speaks of a class of Christians, as abounding in the latter day, "who will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears"—And he further informs us, what the certain consequence would be, "And they shall turn away their ears from the truth," says the Apostle, "and shall be turned unto fables." Now as observation confirms the truth of this prediction, so should it incline us to take heed to the warning, nothing being better established than the fact, that those persons who are so very liberal, or so fond of variety, as to attend the services of all denominations, do rarely or never, themselves, make any profession of Religion, or manifest any other sense of its importance, than by thus run-

ning about to hear preaching, as it is called; and consequently, they are "ever learning, and never able to come to the knowledge of the truth," as the same inspired Apostle testifies.

A fourth obligation of the Pastoral relation, is the decent and comfortable support of their Minister, in a suitable and certain provision for the temporal wants of himself and his family.

This, also, is so plain an obligation, and enforced by such express warrant of God's word, that the simple mention of it might be sufficient, were it not that a growing indifference as to this duty begins to manifest itself, and suggests the fear, that our Clergy may be driven away, by absolute inability to provide for their necessary wants, from their salaries.

That this is in some degree to be attributed to the present pecuniary pressure upon all classes of the community, I have no doubt; nor would I contend for any exemption of the Clergy, from the operation of those vicissitudes to which all human affairs are liable. In times of public distress, they ought to submit to the privations which are forced upon all; and I can answer for my Rev'd Brothers of this Diocese, that they will do it cheerfully. But where the remuneration promised is far below a reasonable compensation for their services, and affords at the best, but a subsistence, it ought not to be curtailed but on the most evident necessity; and Christian parents need not surely to be told, that a Clergyman feels the same anxieties for his growing family, that others do—or that, as his family increases and grows up, his expenses unavoidably also increase. Above all, it ought sacredly to be borne in mind, that what is contributed to the support of Religion, ought not to be the first, and never the sole retrenchment of expenditure among Christians.

This is a delicate subject, my Brethren of the Laity, both to you and to me, and therefore I forbear to extend it. But if it is taken into serious consideration, upon Christian principles, what I have said will suffice to produce a change in this respect, creditable at once to yourselves as Christians, and encouraging to your Ministers—not because of the gain, but because it will manifest a more earnest and lively sense of the importance of Religion, and of your attachment to the Church, which otherwise may, and will, be justly questioned. Nothing, my brethren, marks a dead and decaying state of Religious profession more surely, than backwardness and indifference to provide for the regular services of the sanctuary.

Permit me, however, to observe—what I think is loudly called for by the present pressure upon our ecclesiastical and civil condition, that you owe it to the community, both as Christians and as citizens, to set the example of retrenchment, in all those useless extravagancies of annual expenditure, which the fashion of the world hath entailed upon society, which is the real cause of the present distress, and which the retributive providence of Almighty God is making the instrument of a sore chastisement. Excess of apparel, fashionable decoration, and profuse living, add nothing to our real comfort or respectability, my Christian brethren, while they take much from our means of doing good, are seriously hostile to the inculcation of Religious principle in the rising generation, and grievously impair the confidence entertained of the truth and sincerity of our Christian profession.

Let it therefore be put away from among us, as men and women professing Godliness; and by so doing we shall be gainers every way—we shall speedily relieve our temporal necessities, while at the same time we promote the advancement of the Church, by giving the most convincing testimony to the purity and sincerity of our faith, and to the power and tendency of our distinctive principles, to enforce that holiness, without which, no man, be his profession what it may, shall ever see the Lord.

A fifth obligation which I will mention, not directly the result of the Pastoral relation, but growing out of your connection with the Church, is, a faithful observance of the directions and Canons of your Convention. This is a duty as binding upon the conscience of the Churchman, as obedience to the laws of the land is, upon the conscience of the citizen. For both are enacted by representatives, chosen to consult and provide for the common good—the only difference being this, that what in the one case is enforced by the civil power of the State, in the other is entrusted to the moral principle of the man. This, if rightly considered, ought to ensure the most exact obedience, of the two; and if applied to the pecuniary affairs of the Diocese, will produce hereafter a stricter attention in paying up the assessments laid upon the different Congregations, whether for general or special purposes.

There is yet, however, another obligation, the combined result of the Pastoral relation and of your profession as Episcopalians, of such commanding influence, not only upon the advancement, but upon the very being of the Church in this Diocese, that my duty calls upon me imperiously to present it to your most serious consideration—And that is, the education of your families in the faith of their fathers, in the principles of the Church, of which, by their baptism, they are members.

That great laxity is exhibited by Episcopalians, on this most obvious duty, is unhappily beyond dispute. And while I admit, that it is in some degree the result of what may be termed necessity, from the circumstances in which our Seminaries of Learning are almost exclusively found, I must, nevertheless, record my fear, that it proceeds in a greater degree, from indifference on the subject of distinctive principles in Religion.

Is it, then, consistent with our public profession, my brethren, with any vital impression of the divine truth of our Religious doctrines: is it consistent with integrity of principle as parents, to commit the tuition of the rising hope of the Church, where the most that can be hoped for is, that if no pains shall be taken to impress their Religious principles deeper upon their hearts, no inroad shall be made upon them.

Who are to succeed us, my Christian Brethren, when the few and fast waning years of our earthly pilgrimage shall be closed? Who are to occupy our places in the sanctuary, and transmit to posterity, in the integrity of primitive adoption, the faith once delivered to the saints, as set forth in that form of sound words, in which our fathers worshipped God, and enjoyed the comfort of his grace and heavenly benediction? If our children are not to be trained up with this view, and taught to love the Church the more, because it is the Church of their fathers; if the principles of primitive truth and order, recovered from Romish corruption, asserted against sectarian innovation, and recorded as the lively

oracles of God, in the blood of the martyrs and confessors of the British Church, our spiritual mother, are now to be abandoned to the fostering care of their professed opponents, vain are your labours and self denials, my Brethren of the Clergy; vain are your exertions and sacrifices, my Brethren of the Laity. We shall soon be gone;—soon shall the place that now knows us, know us no more. And then, strangers shall enter upon this fair inheritance, and pull down the landmarks of its most holy faith, and prohibit the ordinances of its rational, spirit-stirring worship, and lay waste the goodly proportions of its Apostolic order, and scatter the assurance of its heaven-derived institutions to the wild intemperance of misguided zeal and fanatical delusion.

Pardon me, my brethren, if I seem to you to anticipate an ideal danger. I am indeed no Prophet, to look into futurity, and draw from thence its hidden events. But as your watchman in chief, and charged with all the interests of the Church, I have to keep my eye upon remote, as well as upon immediate consequences, and to give the warning from the quarter whence danger threatens.

Our danger, at the present time, seems to me to arise from a decline in the spirit and power of Religion—from loose and erroneous views of the prescribed and covenanted character of revealed Religion—from consequent indifference to our distinctive principles—and from an over conformity with the spirit of the world, and if not arrested, must soon, and certainly, produce that moral death which precedes the removal of our light from the candlestick. Against this danger, what is to be our resort, my brethren? Anxiously have I cast about, for the most effectual remedy, and my judgment can find that, no where under God, but in a return to first principles. These, through his blessing, may yet revive us to the power of godliness, and sustain us against the opposition of our enemies—yea, may turn those enemies into friends and favourers of our righteous cause, through the power of truth, plainly announced, and faithfully exhibited in practice.

Pardon me also, if I seem to any, to have spoken more forcibly than the occasion called for. Alas, my brethren, that the desire to conciliate, where experience demonstrates that concession only increases demand, should have so prevailed, as to enervate and neutralise the truth, by the qualified and doubting terms, in which it is expressed. But a more powerful motive, than the fear or the praise of men, constrains me. This may be my last address to a Convention of this Diocese, of which, frequently recurring disease, and increasing difficulty to relieve the symptoms—give serious notice. I therefore have to speak as a dying man, to those, for whom he has to give account—recalling them as christians and churchmen, to those pure principles of primitive truth and order, which alone give to the Religion of the Gospel, its practical importance, as the prescribed institution of the wisdom of God, for the salvation of sinners—which alone give to the visible Church, Ministry, and Sacraments, any definite purpose in the economy of grace—which alone give to the faith of the Gospel, its covenanted character, and to the hope of eternal life through the merits of the divine Saviour, the support of divine assurance. On these principles, derived from the Bible, and from the Bible alone—searched for among the various accessible denominations of Christian profession, but found, in their integrity, only in

the Church—I shall go, God being my helper, to my account. On these principles, professed and acted on, or compromised and surrendered, will the Church—the Protestant Episcopal Church, flourish or decline—continue, or melt away into a sect—and I commit them to this Convention, for the Diocese, as the highest proof I can give, of my deep and sincere concern for your spiritual and temporal welfare—with my earnest prayers to the great Head of the Church, that through his Heavenly Grace, they may be considered, approved and applied, only as they are in agreement with his revealed will.

Which was ordered to be printed.

The Convention then adjourned, with prayer by the Right Rev'd President.

EDWARD LEE WINSLOW, *Secretary*.

Notice is hereby given,

That the next Annual Convention of the Protestant Episcopal Church, in the State of North Carolina, will be held at Salisbury, on Saturday the 23d of May, 1829.

EDWARD L. WINSLOW, *Sec'y*.

